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HISTORY

OF THE

First Presbyterian Church

OF ALLEGHENY,

Read on July 2d and 9th, 1876,

BY

ELLIOT E. SWIFT, D. D. - 1824

And Published by direction of the Trustees.

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HISTORICAL DISCOURSE.

Then said the Jews, forty and six years was this temple in building.

JOHN ii : 20.

The Jewish people were very proud of their temple. When endeavoring to impress the minds of others with its great magnificence, we may suppose that they would resort to a variety of expedients. At one time they would doubtless tell of the immense amount of money expended upon it; at another, of the ponderous stones on which it rested, or of the consecutive years during which the work upon it had been advancing.

With all the facts relating to it, the Jews were very familiar. They knew that it had been begun by HEROD the Great, in the eighteenth year of his reign. CHRIST was now in his thirtieth year. It had been commenced sixteen years before he was born. They could, therefore, truly say, "forty and six years was this temple in building," and in asserting this, they supposed they had fully met a statement of CHRIST, the hidden import of which they evidently did not comprehend. He had said, "Destroy this temple, and in three days I will raise it up."

We have selected these words because they accurately indicate the age of that spiritual structure of whose history we are to-day to hear. This church is forty-six years old. The memory of no one need ever be at any loss as to the time of its organization, if they can only remember, that in this Centennial year, the motto for its history was, "forty and six years was this temple in building."

It is impossible to determine with any degree of accuracy, the time when the Gospel was first preached in this locality. It must have been before the summer of 1812. In that year the number of dwellers in Allegheny was small. They can be given in a very few lines. There was Mr. JACOB WOOLSLAYER, who lived on

the bank of the Allegheny river, above where the railroad bridge now is ; Mr. JAMES ANDERSON, at the corner of Cedar and Church avenues ; Mr. RICHARD GRAY, on the the present site of Gray's Row ; Mr. HUGH MCGONIGLE, at the corner of Ohio street and Union avenue ; Mr. JAMES GLOVER, at the head of Esplanade street ; Mr. HUGH S. FLEMING, at the head of Sandusky street ; Mr. WILLIAM BOYLE, at the head of Boyle street ; Squire SNYDER, at the entrance to Snyder's Hollow, or Pleasant Valley, as it is now known ; Mr. VALENTINE SHORT, and Mr. JOHN SHAFFER, in Manchester ; Mr. GLANSEY, a warm-hearted Methodist, opposite NEVIN'S Lead Works, who was accustomed to have little prayer-meetings in his house ; Mr. GEORGE LIGHTHILL and Mr. DONLEY, on Rebecca street, beyond Grant avenue ; Mr. FRANK RUDOLPH, where the armory of Knapp's Battery now stands ; Mr. JAMES ROBINSON, the father of the late WILLIAM ROBINSON, JR., on the bank of the Allegheny, below the Federal street bridge ; Mr. JOHN MORRISON, SR., on the bank of the Allegheny, above the bridge, at what was then the ferry ; Mr. JAMES FAULKNER, in Diamond, where the hay-scales now stand ; Mrs. WILLIAMS, afterwards Mrs. DEWSNAP, on the corner of Ohio and Arch streets, and Mr. ROBERT STEWART on West Diamond street, about eighty feet north of our public square.

At that early day the large forest trees were still standing on the ground now covered by our city, and our fathers could have experienced no difficulty in finding numerous suitable places for outdoor service. A particular tree, however, had been selected as the rallying point for these early Presbyterian worshipers. It was in the rear of the house No. 87 Arch street. A grape vine had taken hold of its limbs, and by its vigorous growth had made a leafy canopy for the little congregation. It was in the open air, and amid the cooling shade which nature thus provided, that the first religious service was held.

Mr. ROBERT STEWART, whose humble log dwelling we have already said, was near the north-west corner of the Diamond, appears to have been active in making the necessary arrangements. He invited Rev. JOSEPH STOCKTON, who was then residing in Pittsburgh, to preach to as many of the scattered families as could be brought together. Mr. STOCKTON accordingly crossed the river,

and fulfilled the service. We know nothing of the size of the audience, nor of the *immediate* results of the preaching, but it is interesting to know, that there are one or two persons still living who were present. These are, Mrs. THOMAS SMITH, of the First United Presbyterian Church of Allegheny, and Mr. ROBERT STEWART, JR., of the United Presbyterian Church of Springdale.

Mr. ROBERT STEWART, SR., whose name occupies so interesting a place in this early history, was elected one of the original trustees of this church. He was the father of the late Mr. THOMAS STEWART, for several years one of our deacons, and of the late Mrs. JANE STEWART, for thirty years an honored and beloved member of this church, as also of the two to whom we have just referred as being present at the first service. A family of his grandchildren are communicating members of this church. They are here to-day and always, as though largely inheriting the interest in the ordinances of religion discovered by their worthy grandfather.

Mr. ROBERT STEWART, SR., ultimately removed to the Tuscarora Valley, and there died on the 10th of September, 1836.

This first sermon in Allegheny must have been before 1812, for in the summer of that year the appearance of things north of Ohio street was greatly changed by the coming of a portion of the army. Its officers selected the ground between where the western wall of the Penitentiary now stands and the City Hall, as the site of their camp. There two thousand men remained for six weeks, and employed their time, after having rested from their wearisome march, in cutting down, no doubt under military direction, the forest trees for a considerable distance around the camp. The old historic tree, to which we have referred, would not have escaped the desolating axes of the army. And, as its appearance and shade are intimately connected with recollections of this first sermon, it must have been preached before 1812.

A more decisive proof, however, is found in the records of the Presbytery of Erie. In those early days, that Presbytery embraced all the territory extending from the Ohio and Allegheny rivers to the lake, and the settlement here was properly within its limits.

At its meeting in April, 1812, the following record was made :

“An indigent and needy neighborhood, situated on the Alle-

gheny, opposite Pittsburgh, having applied for supplies," the matter was considered by Presbytery. But an application like this seems to suppose some previous occasional service, and conference among interested parties, as to the expediency of establishing stated worship. There can be no doubt, therefore, that this first sermon was before 1812.

About this time there was a block house standing some sixty or seventy feet from the eastern end of Paulson's Row. It had been built at an earlier day as a place of refuge from the Indians, and it was, therefore, somewhat more substantial than log houses commonly were. Perhaps its location had been determined in view of a very valuable spring near by. The cool and copious waters of this spring were flowing then, and still are, from the base of Monument Hill, and often tempted the heated and weary traveler to descend into the ravine, through which the track of the Fort Wayne railroad is now laid, and slake his thirst. But whatever may have determined the location of the block house, it was the place in which the first day-school for Allegheny was held. There it was that a Mr. HETHERINGTON taught, and after him, a Mr. NOYES. There, too, after the first service in the open air, religious worship was sometimes held.

We have already said that Allegheny was properly within the territory of the Presbytery of Erie. But at a meeting of Synod held in October, 1812, an application was made by the church of Hilands to be transferred from the Presbytery of Erie to Redstone. It is one of our oldest churches, having been in existence as early as 1803. Its people desired this change no doubt because the places of meeting for Redstone Presbytery would be more accessible. The Synod, therefore, granted their request, and the line between the Presbyteries of Erie and Redstone was so fixed as to cross the Perrysville road twelve miles from the city. This new boundary would of course affect the Presbyterial relations of Allegheny.

Accordingly we find in the records of old Redstone, at a meeting held at Long Run, April 19, 1814, this minute:

"A letter was received from Rev. JOSEPH STOCKTON, stating his reasons for not attending the present meeting of Presbytery, and also requesting permission to preach at, or near, the mouth

of Pine Creek, and at Alleghenytown. After some attention to the request, the Presbytery thought it out of order to grant it."

We do not know why they regarded it as out of order, but at a meeting of the same Presbytery, held in the Second Presbyterian Church of Pittsburgh, on the 26th day of June, 1814, only two months after the previous action, we find this minute :

"Applications were made by Alleghenytown and Pine Creek Societies for the ministerial labors of Mr. STOCKTON until the next meeting of Presbytery, which were granted."

From 1814 till 1822 Alleghenytown and Pine Creek are mentioned in the statistical reports of the Presbytery of Redstone, and the name of Rev. JOSEPH STOCKTON stands opposite to them as their stated supply. In 1822 Pittsburgh and Allegheny were transferred to the Presbytery of Ohio. Since 1854, when a new Synod and Presbytery were organized, the churches of Allegheny have been in the Presbytery of the same name.

There was a time when this church did not occupy the ground on which it now stands. It was organized about three squares to the south and west of us. There the preparatory work had been accomplished, and there it was supposed that the church would always remain. It might be a matter of interest to the historian fifty or a hundred years from this time, to be able to fix definitely the place of its birth. Indeed, it is not unlikely that some of the younger members of the congregation present to-day may desire to identify the spot where our fathers then worshiped.

Leaving the door of our church, then, suppose we pass down Arch street, and turning to the right on Stockton avenue, we walk to, and cross over Sherman avenue, and advance about twenty-five feet into the Park, we would then be in front of the lot on which the frame meeting-house stood. It was in what was known as the old burying ground, located at an early day on a portion of the commons. Occupying a whole square, this burying ground was bounded by Park way on the north, Sherman avenue on the east, Stockton avenue on the south, and on the west by a line, to which Marion avenue imperfectly corresponds. It was enclosed by a high board fence, and fifty years ago was crowded with graves. In the south-east corner of this burying ground, and fronting on Stockton avenue, stood the church. The south-west corner was

the location of the academy, a plain brick building of two stories, the access to the second being had by an outside stairway in the rear of the building.

It is quite impossible to give by any verbal descriptions, a very distinct idea of the outlook and surroundings as you stood in front of the old meeting-house fifty years ago. To the west of the church, and between the academy and Monument Hill, was a ravine forty or fifty feet deep. Stockton avenue was very appropriately styled the second bank, for as you approached it from the river you would encounter an abrupt and difficult ascent where the southern boundary of the South Park now is. The low grounds in front of you, between the second bank and the Allegheny river, were occupied by scattered houses. To the right you would see the occasional sycamore trees of Kilbuck Island, and to the left of these, the volumes of smoke from the iron works of STEVENS & BISSEL, situated beside the outlet of the canal. Still more to the left was BLACKSTOCK'S cotton factory, a prominent building in those days, and nearer to you was the canal and its capacious basin. The immense work accomplished in the construction of railroads through the city, and the opening and grading of streets, has wrought great changes, especially in the region where the frame church once stood.

The change of location to Arch street was made in March, 1832. Of the causes which led to it, we shall speak again.

The church was organized in the frame meeting-house on Wednesday, the 26th of February, 1830, and because it will be gratifying to many, we give the names of the original fifty-three. They were: JOHN HANNEN, ALEXANDER SEMPLE, JOHN CAMERON, ESTHER STOCKTON, CLARISSA HANNEN, ELIZA SEMPLE, MARY CAMERON, SR., MARY CAMERON, JR., JAMES CAMERON, WILLIAM COCHRAN, MARY COCHRAN, ROBERT BOWMAN, ELIZA BOWMAN, DAVID WILKINS, ANN WILKINS, MARY ANN WILKINS, WILLIAM B. NOBLE, MARY NOBLE, HANNAH IRWIN, MARY ANN SAMPLE, CATHARINE JOYCE, SR., MARY JOYCE, MARGARET JOYCE, CATHARINE JOYCE, JR., ALEX. MCGILVERY, ELIZABETH MCGILVERY, STEPHEN STRAIT, JANE MCPHERSON, JOHN WOODS, JOHN GRUBBS, JOHN PATTERSON, ELIZA PATTERSON, MARY ANDERSON, ISABELLA STEWART, JAMES MOORE, MARY

MOORE, JOHN IRWIN, THOMAS SAMPLE, HUGH DAVIS, ELIZABETH DAVIS, JAMES BROWN, MARY BROWN, JAMES MILLER, SARAH MILLER, ROBERT STEWART, JOHN L. ARMSTRONG, HANNAH ANN MORRISON, ELENOR GRAY, MARTHA A. FARRELLY, MARY IRWIN, ELIZA STOCKTON, JANE COCHRAN, and SARAH COCHRAN.

From these fifty-three members, JOHN HANNEN, ALEX. SEMPLE and JOHN CAMERON, were elected ruling elders.

The church was received under the care of the Presbytery of Ohio, on the 20th of April, 1830.

We are familiar with the prompt and energetic manner in which many of our modern church enterprises are carried forward, and it may, therefore, seem strange that our fathers should have continued to maintain these stated services for fifteen years without a formal organization. It should be remembered, however, that the city of Pittsburgh had its two Presbyterian churches, and that many of those, on whose hearty co-operation this new organization would depend, were pleasantly connected with these comparatively large and influential bodies. The distance to the First Church, Pittsburgh, was not greater then than now, and the ties which bound the Christian to his pastor and to fellow communicants then were not weaker than now. It was natural, therefore, that while they were willing to expend their money in building a house of worship, and to give their attendance at occasional services, they should nevertheless desire to retain their membership elsewhere until the stern sense of duty pressed them to a formal organization.

The frame building on Stockton avenue, was probably reared in 1815. It was about thirty feet by thirty, and was originally intended to serve the double purpose of a school house and place of religious worship. Here a Mr. MORRISON, who had been a lawyer, taught, and after him, a Mr. MCAULEY, and still later, a Mr. THOMAS SALTER. It continued to be so used until the brick academy, on the south-west corner of the burying ground, was built. The school having been transferred, the church building was provided with the old style straight-backed pews, and was made to correspond in its general appearance to our common conceptions of a place of worship. Having become too small, after a few years, it was enlarged, so that, as some of my hearers remember it, it was sixty feet long by

thirty wide ; an improvement, the evidences of which were patent to every one, as long as the building stood. Both the shingles and weather-boarding of the older half were very much warped, and thus presented a contrast with the portion more recently built. It had four well-proportioned windows on either side, and was covered with dark red paint. A single aisle extended from the door to the pulpit, which was of moderate height and very plain.

In the spring of 1833, the half of the frame church which had been last built, was removed under the direction of Messrs. JOHN HANNEN and JOSEPH TURNER to the corner of First and East streets, in the Third ward. There it was used as a Sabbath school room, and sometimes of a Sabbath afternoon, forty years ago, ELISHA P. SWIFT would preach in it. In later years, it became the place in which a wagon maker plied his trade, and finally it gave place to the brick house which now occupies that corner.

Various plans, proposed for the new edifice on Stockton avenue, were discussed by the Board of Trustees. One of these was to have a basement with walls carried up for cupola and gallery. When the building was closed in, and the basement was ready for use, it was to cost \$4,000.00. The second plan was to build with the same dimensions, dispensing with both cupola and gallery. This would cost \$2,688.00. The third was to build a house of the same size with gallery and cupola, but dispensing with a basement, and this could be secured for \$3,370.00. At a meeting on the 1st day of August, 1831, the trustees resolved that the plan of structure for which \$4,000 would be required, would best meet the wants of the congregation. This would secure a building enclosed with a gallery and cupola, the basement only to be completed for immediate use. Messrs. HANNEN, SAMPLE and IRWIN were appointed a building committee, to which Mr. SILVANUS LOTHROP was soon afterward added.

The foundation of the building had been laid and the walls carried above the window frames of the basement, when the work was suddenly arrested. Mr. WILLIAM MONTGOMERY, a citizen of Allegheny, rode up and informed the workmen that legal measures had been commenced to test the validity of their claim to the ground, and served on them the official notice to suspend their work. This naturally produced a measure of astonishment and

mortification, even among the workmen, some of whom were members of the church. Seeing this, and wishing, doubtless, to leave the impression that he was actuated by no personal enmity, Mr. MONTGOMERY invited the workmen, as was not unusual in those times, to go and take a drink. But to this proposal Mr. JOHN HANNEN gave a very emphatic *no*, prompted, doubtless, as much by his life-long hatred of dram-drinking, as by the *then* ruffled condition of his usually serene and tranquil spirit.

Notwithstanding the element in the community (of which Mr. MONTGOMERY was the representative) disposed to resist the erection of the building in that locality, the trustees appear to have felt that their claim could be vindicated, and accordingly on the 29th day of September, 1831, they appointed Messrs. WM. ROBINSON, THOMAS SAMPLE and JOHN IRWIN, SR., a committee to employ counsel, and take such other steps as might become necessary to defend the church in the suit.

It may seem like a marvelous display of presumption, that our fathers should have endeavored to build on ground to which they had no valid claim. But, while it is not necessary for us to justify the procedure, we think that when all the circumstances are understood, their conduct will not appear so very extraordinary.

We must go back, then, ninety-six years, to the Act by which this town was created. The State was under the Constitution adopted in 1776, and in force till 1780. According to this, the supreme legislative power was vested in a House of Representatives, and the supreme executive power in a President and Council.

On the 18th of December, 1780, the Commonwealth of Pennsylvania provided by law that a town should be laid out on the north of the Ohio and Allegheny rivers, opposite Fort Pitt. It was to be surveyed, with a suitable number of lots and out-lots, of certain dimensions, and when the returns of this survey were made, the President and Vice-President in council were authorized to sell the whole of said lots as they should think would be most advantageous to the State. They were also to reserve out of the lots of said town, for the use of the State, so much land as they shall deem necessary for a court house, a jail, and market house, for places of public worship, and for burying the dead.

The ground which was to be reserved, according to this Act of

1780, is the open space in the center of our town, which has long been known as the Diamond. The market is there. The county-seat was subsequently taken to Pittsburgh, and the court-house and jail are there. But where are the places of worship and burying ground for which provision is made?

The old Act of ninety-six years ago, also says:

“Without said town there shall be one hundred acres for a common pasture,” a provision, the benefits of which we now reap in our beautiful and refreshing parks.

Our early Presbyterian settlers in Allegheny, were, of course, very familiar with this Act of 1780. But, instead of claiming the lots in the Diamond, they appear to have taken in their stead, the ground on the corner of Stockton and Sherman avenues. Why they did this, we do not know. We may suppose that they experienced a repugnance to the idea of burying their dead in the center of the village. They preferred a more retired and secluded spot for the graves of children and friends.

Or, perhaps, some of them had forecastings of the changes which fifty years would bring, when all the out-lots should have become in-lots, and when its 75 or 80,000 inhabitants should have spread for miles beyond the original limits of the town. Perhaps some of them feared, that in fifty years, those four squares in the Diamond might be quite insufficient to accommodate a court house, a jail, a market house, a cemetery and church buildings for eight or ten different denominations, in the midst of a population of 75 or 80,000 people. But, without stopping to speculate as to their motives, the burying ground was located on the common, at the corner of Stockton and Sherman avenues, and, in harmony with the uniform custom of those early times, the church was placed beside it. And why should it not be there? Had they not surrendered their claim to a portion of the Diamond, and accepted in its stead a lot on the reservation for a common pasture, thus taking in exchange a less eligible location? Perhaps, in the simplicity of their souls, they had reasoned thus: the Commonwealth has made a generous provision for our cattle, and surely it will not deny us a small fraction of that same pasture for purposes of spiritual refreshment and repose. May we not here find the green pastures and still waters of divine grace? Are not the religious claims of immor-

tal men and women paramount to the claims of the beasts that perish?

Our Presbyterian fathers were here in advance of all other denominations, and for twenty years or more, they had had the controlling influence. They had built their first house of worship in 1815, without objection from any source. They had had undisturbed possession of it for fifteen years; and when these facts are taken into the account, it is not strange that in 1831 they should have begun to rebuild upon that ground.

Nevertheless, in strictness of legal construction, we suppose that the one hundred acres were for common pasturage alone. They were not intended for cemeteries, nor churches, nor public institutions, nor railroads, but for common pasture, and anything else than pastures must be declared an unlawful invasion of the ground.

Though a committee had been appointed to defend the claims of the church, after a time other counsels prevailed with our wise and prudent trustees. It appeared that attempts to hold the ground would involve them in protracted and vexatious litigation. The completion of the new church building would be indefinitely postponed. If they were finally successful in law, other denominations stood ready to urge corresponding claims. Already they were beginning to assert their rights to the public ground, and to consider the question of eligible sites. On mature reflection, therefore, the trustees resolved in March, 1832, to abandon the location, with the loss of \$750.00 on the building commenced, and the grant in 1780 of ground reserved for places of public worship, and for burying the dead, has never been enjoyed, even to this day.

The history of the ground on which the church now stands, a lot of 120 feet on Arch, by 120 on South Diamond street, may not be without interest to some. It was composed of parts of two lots, which, according to the original plan of the city of Allegheny, extended from Ohio to South Diamond street. The lot lying next to Arch street, on which the front of the church stands, was lot 52. The other, on which the rear wall of the church is built, was lot 51.

The Supreme Executive Council of Pennsylvania granted lot

52 and others with their corresponding out-lots, by patent to PETER MANNIE, formerly of Philadelphia, but then of Westmoreland county, Pa.

In 1794 PETER MANNIE sold it to WILLIAM HENRY BEAUMONT, and he to GEORGE ROBINSON; and in 1816 he sold it to HUGH DAVIS, who sold it in 1818 to LUDWICK COPP, who sold it to ROBERT THOMPSON and WILLIAM CARLISLE, and in 1831 they sold the half of it next to South Diamond street, to JOHN IRWIN and THOMAS SAMPLE, for one dollar, Messrs. IRWIN and SAMPLE securing it in the interest of the church.

The Supreme Executive Council granted lot 51, by patent to JAMES O'HARA. In February, 1832, it was sold by JAMES ROSS, JAMES R. BUTLER, D. S. SCULLY and HANNER DENNY, executors of JAMES O'HARA, to JOHN IRWIN and THOMAS SAMPLE, in consideration of \$2,000.00.

Messrs. IRWIN and SAMPLE then sold the half of lot 51, next to Ohio street, to THOMPSON and CARLISLE for the consideration of one dollar, and in due time Messrs. IRWIN and SAMPLE conveyed the two half lots thus obtained to the trustees of the church.

The transaction, then, when stated in simplest terms, was as follows: The church bought lot 51 for \$2,000.00, and exchanged the upper half of it for the lower half of lot 52.

They did this, either because such an arrangement suited the condition of their treasury, or because it secured a lot of better dimensions for a church edifice. And though the obtaining a less noisy and distracting location than on Ohio street may have been no part of their purpose, we have long since had occasion to be thankful that other motives led them to make this arrangement.

A more complete statement of the transfers of this ground, with references to the volumes in which the various deeds may be found, will be appended to this history. For its preparation we are indebted to the kindness of Mr. ROBERT H. DAVIS.

The summer of 1832 was occupied in rearing the church edifice. In the progress of the work, the trustees adopted the following action: "Resolved that it be recommended to contractors and others, to discontinue the use of intoxicating liquors, by the persons engaged in the erection of the building, and especially to prevent ardent spirits from being brought, or dealt out, upon the premises."

The first structure on this ground corresponded in design to the edifice commenced on Stockton avenue, the cost of which, according to contract, was to be \$4,000. But, having enclosed the building and obtained possession of the basement, they appear to have felt that the interests of the congregation required the completion of the audience room, which was ready for use in December, 1832, and the whole amount expended upon the structure was \$9,424.90.

The building was the same in length, with our present house, but ten feet less in breadth.

“Though constructed of brick, it had a hewn stone front, ornamented by doric columns, supporting an elegant entablature and circular-topped windows. Its audience chamber was approached by a flight of steps, extending the whole length of the vestibule. It had two entrances, between which stood the pulpit, and two principal aisles to correspond. It had side and end galleries, and an ornamented ceiling.” The foregoing description is from the Anniversary Sermon of ELISHA P. SWIFT.

The church had a basement, the floor of which was some three feet below the surface of the ground. But in order to secure it against dampness, the earth was removed and a second stone wall was built some three feet from the foundation. This open space, through which the air could circulate, was neatly covered.

The basement was divided into three apartments, the smaller being made available on special occasions, by throwing open their broad folding-doors. The pews of the lecture room were square, with seats on two sides, being so constructed with reference to the convenience of the Sabbath school. Access was had to it, not through the vestibule, but by a door at the side, corresponding to that in the south-east corner of our present lecture room. The ceiling of this basement was low, however, and the room by no means so cheerful and convenient as our present apartment.

After the remodeling in 1843, and again in 1848, to which Dr. ELISHA P. SWIFT refers in his Anniversary Sermon, it would have been hard to find in all the land a more chaste and beautiful audience room. It was of such proportions as to take with fine effect the designs of the fresco painter, and its accoustic excellencies had always been remarkable. The ceiling was concave, and a speaker

in ordinary colloquial tones, could be distinctly heard in the opposite end of the house. Its destruction by fire occurred on Monday, the 16th of July, 1849. Having commenced on the opposite side of the street, the flame soon leaped across and accomplished its desolating work on the church. The two fire engines with which the city was provided—the Hope and Phoenix—were located only two squares away, on the Diamond, above where the hay-scales now stand. At no time very efficient, these engines were worthless now, for their companies were at variance with the councils, and had resolved that, until their demands were satisfied, the apparatus should not be used. With the first alarm, therefore, these wicked men ran and stood before the doors of the engine house, and with the desolating element spreading before them, in a most malignant and riotous manner, they threatened personal violence to any citizen who should attempt to take the apparatus out.

In the beautiful tower of that edifice, there hung a bell, the gift of Miss ELIZA J. PARK. Either through the settling of the timbers, as the fire advanced, or through some other cause, when no human agency was near, this bell tolled several times, slowly and sadly, just before it fell, as though fulfilling in advance this sad office for itself and the edifice. The youthful donor had passed away to be with CHRIST soon after the bell was given, but her mother, for many years one of the prominent Christian women of this church, directed that it should be recast, and thus continue to fulfill its important office.

With the destruction of the church building, a change of location was suggested and found earnest supporters. Messrs. JACOB PAINTER, GRISWOLD E. WARNER and DAVID PARK, were then residing on North Canal street, east of Madison avenue. They had been more remote than many others from the sanctuary, and naturally felt that the convenience of their families would be promoted by a more central site. Two of the above named brethren were therefore appointed on the committee having this matter in charge, and in due time recommended a lot on the corner of Sandusky and Church streets. It was ninety by one hundred and twenty feet, and could be secured for \$4,000. But several serious objections prevailed against this property, and it was finally agreed by the congregation to rebuild on Arch street.

When subscriptions to rebuild the church were opened, the first amount put down was from a very unexpected quarter. We had Mrs. ELLEN BRICELAND among us then, a woman of undoubted piety, yet not without her peculiarities. It had been supposed by the deacons, from all they could gather, that her financial resources were much reduced, for nothing could be learned about her needs, even by the most confidential conference with her. Accordingly, they had been conveying to her for a considerable time, in the most delicate way, a certain weekly allowance. But when the subscription books were opened to rebuild the church, she stepped up and put down \$80.00, and paid it, the sum total of all she had been receiving from the deacons.

Due notice having been given after the fire, Dr. ELISHA P. SWIFT preached to his congregation on the next Sabbath, in what is now the First United Presbyterian Church, Rev. JOHN T. PRESSLY, D. D., being then pastor. On the second Sabbath after the fire, he preached in the morning in the Second Presbyterian Church of Allegheny, situated on Washington street, and in the evening in the Sandusky street Baptist Church, these churches, and others, having been kindly tendered for continuous services. Before the third Sabbath, arrangements had been made for the use of the Fourth Ward Public School building, which having been recently subjected to great alteration, is now the Central Reformed Presbyterian Church, on Sandusky street. There the congregation continued to worship until the lecture room of this house was finished. The audience room was dedicated to the service of God, on Sabbath, the 12th day of May, 1850. Rev. ELISHA P. SWIFT preached in the morning from Psalms xxvi:8—"Lord, I have loved the habitation of thy house, the place where thine honor dwelleth." Rev. ICHABOD S. SPENCER, D. D., of Brooklyn, who was on his way to the General Assembly, about to meet in Cincinnati, preached in the evening.

The arrangements necessary for the use of gas, were introduced in the summer of 1852, and in the summer of 1856 the building was covered with a slate roof, the wood work was painted within and without, and the walls were beautifully frescoed by MICHEL, the whole costing over \$2,100. In 1866, the audience room was

vacated for three months while the church was supplied with new windows, carpet and fresco, at a cost of over \$6,000. With such occasional improvements, the present edifice has been in use for twenty-six years.

Though the Rev. JOSEPH STOCKTON was never installed as a pastor of this church, the service which he rendered was not less important and worthy of commemoration. To him the honor belongs of having drawn together the Presbyterian element in this locality, and supplied it with the stated preaching of the Word until the time for organization came. His labors must have been accomplished in the true self-sacrificing missionary spirit, for the people were few, and quite unable to provide even the comparatively small compensation which was common in those early days. The relation which for sixteen years he sustained to the nucleus of this church, requires for him more than a passing notice.

He was the youngest son of ROBERT and MARY (McKEMY) STOCKTON, and was born near Chambersburg, Pa., on the 25th of February, 1779. In 1784 he removed, with his father's family, to a farm in the neighborhood of Washington, Pa. He received his classical education in Canonsburg Academy, and studied theology under Rev. JOHN McMILLAN, D. D. He was licensed to preach the gospel on the 26th day of June, 1799, being only a little over twenty years of age. On the 8th day of May, 1800, he was joined in marriage with Miss ESTHER CLARK, a daughter of DAVID CLARK, Esq., who resided not far from his father's dwelling.

In the autumn of 1800 he removed to Meadville, Pa., the earliest settlement in Pennsylvania north of Pittsburgh and west of the Allegheny river, having been commenced in 1787, and taking its name from General DAVID MEAD. Mr. STOCKTON was installed first pastor of the Presbyterian Church of Meadville, on the 23d day of June, 1801; and while ministering to this church and the congregation of Cochran, Pa., he also had charge of the Meadville Academy.

In 1809 he was elected principal of the Pittsburgh Academy, which afterwards became the "Western University of Pennsylvania." He continued in this position for about ten years.

For one year from April, 1810, Mr. STOCKTON supplied the First

Presbyterian Church of Pittsburgh, the city then having a population of 4,768. The church was vacant, and for the service rendered, the trustees ordered that six hundred dollars be paid from the treasury. On the 2d day of July, in 1811, Rev. FRANCIS HERRON, D. D., was called to be pastor.

In 1819 Mr. STOCKTON removed from Pittsburgh to the house so long known as the old family residence, on the corner of Stockton avenue and Arch street. It had been built a short time before by Mr. DAVID WILSON, and continued to occupy the ground, with but little alteration in its appearance, until it gave place a few years ago to the Evangelical Lutheran Church. About this time he took charge of an academy in Allegheny, and taught in a brick building on the corner of Federal and Robinson streets. For a time a very healthy rivalry existed between this and the older institution in Pittsburgh. While engaged in teaching, Mr. STOCKTON further promoted the interests of education by preparing and publishing two school books, very generally adopted throughout the portions of the country, for which, as their titles indicate, they were intended. These were the Western Spelling Book and the Western Calculator. Over the problems of the latter, some of my older hearers have spent many weary hours.

While giving these valuable books to the public, Mr. STOCKTON had also projected a work on Theology. It was intended, no doubt, to satisfy a demand which the infant book trade of those times had not fully met. The manuscript of the completed portion is in a neat and legible hand, an interesting memorial of the attainment and industry of its author.

A portion of his time was also given to the practice of medicine, for, with reference to this, he had taken a course of study, before commencing his preparation for the ministry. There were some in the community who had unlimited confidence in his skill, and until the day of his death, would be satisfied, in their seasons of sickness, with the presence of no one else.

While much of his time was given to educational interests, his Sabbaths were faithfully devoted to the preaching of the Gospel. From 1814 till 1820, he had three different fields of labor. These were, the Arsenal, Alleghenytown and Pine Creek. From 1820 till 1829 he preached alternately in Alleghenytown and Pine Creek,

the latter being the church of which Rev. GILBERT M. POTTER is now pastor, situated about two miles from Sharpsburg.

In 1831 the nucleus in Alleghenytown being ready to call a pastor, Mr. STOCKTON ceased to labor here as a stated supply, and employed the three remaining years of his life upon the Pine Creek Church. Within its limits, the growing village of Sharpsburg' now demanded some special labor. A neat brick church was accordingly built, in which he continued to preach on alternate Sabbaths until the time of his death.

As the First Church Allegheny was not organized until 1830, there were, of course, no recorded accessions as the fruit of his ministry. This, doubtless, was a source of discouragement to him, but it creates no suspicion as to the evangelical character of his ministry. In the Pine Creek Church, one hundred and thirty-six were received, on profession of faith, as the result of his labors.

In his preparation for the pulpit, Mr. STOCKTON was accustomed to study his subject, arrange his matter methodically, and write a brief skeleton. The amount of written matter in each of these is so limited, that they could have been of very little help to him in the pulpit. And the inference, therefore, is, that having premeditated, he would depend in the expansion of his thought on the promptings of the moment. These outlines of sermons, of which he has left more than a thousand, are closely written on leaflets, six inches long by three inches broad; but with no statements of times or places in which the sermons were delivered.

The circumstances connected with the death of Mr. STOCKTON imparted additional sadness to that event. While in Baltimore, whither he had been called to attend on a son who was dangerously ill, he was attacked with cholera, which was then for the first time prevailing in the United States. Though far from home, he was not without the ministration of Christian sympathy. He requested that the fifteenth chapter of John might be read, and desired a gentleman who kindly attended him, to carry his love to his wife and children, and an affectionate remembrance to his congregation and all his friends. After suffering intensely for twenty-four hours, he fell asleep in Jesus, on the 29th day of October, 1832. In 1858, his remains were removed from Baltimore to the Allegheny Cemetery.

His companion, Mrs. ESTHER STOCKTON, survived him for thirty-six years. She was, from its organization, an honored member of this church, always appreciating its ordinances. She departed to be with CHRIST on the 13th day of April, 1868. The funeral services were held in the old family dwelling, where she had lived for forty-nine years.

At the time this church was organized, and for a year after, Rev. JOHN JOYCE was associated with Rev. Mr. STOCKTON, in the preaching of the Word. This was the result of a private arrangement made by Mr. STOCKTON, in order that the congregation might be supplied with the Gospel on the Sabbaths when he should be engaged at Pine Creek. Mr. JOYCE may have supplied the church on these alternate Sabbaths for some time before its organization, but of this we have no evidence. His connection with this field, in its early history, gives interest to his whole ministerial career. He was born in the county Carlow, Ireland, on the 13th day of June, 1779. He entered the ministry of the Wesleyan Methodist Church, and in 1809 he came to the United States, and connected himself with one of our Presbyteries in the East. He preached for a time in the city of Philadelphia, after which he spent some ten years in laboring in the South. In 1827 he returned to the North, and under a commission from the Board of Home Missions, he labored in East Liberty, Pa. As the result, Messrs. FRANCIS G. BAILEY and JOHN ROUP applied to the Presbytery of Redstone, in 1828, for an organization, which was granted.

Having been instrumental in the establishment of that now large and prosperous church, he withdrew in April, 1829, and we next find him associated with Rev. JOSEPH STOCKTON in laboring at Lawrenceville and Allegheny. In 1832 he was engaged in collecting funds for our Theological Seminary, and with a view of appealing to the Christian people of Great Britain in its behalf, he went to England, where he died of pulmonary disease, on the 29th day of December, 1833, in the fifty-fourth year of his age.

Mr. JOYCE was never married. While preaching, for a year or more, to this church, he lived in East Liberty, and his relations to the work here were peculiar. And yet his ministrations attracted some who might not otherwise have been drawn to the house of God. His

manner of delivery was popular, and his knowledge of human nature gave him an advantage in obtaining access to men. His piety was sincere and earnest, and his one great aim was the glory of Christ in the salvation of men.

The first pastor of this church was Rev. JOB F. HALSEY. He was born in Schenectady, New York, on the 12th day of July, 1800. He was the son of LUTHER and ABIGAL (FOSTER) HALSEY. His father served as a captain in the war of the Revolution until its close. He prepared his four sons for college, and all were graduates of the institution in Schenectady, New York, and all entered the ministry. Only two, however, now survive, the venerated and beloved LUTHER HALSEY, D. D., who is spending the evening of his life in our city, and the subject of this biographical sketch.

Having studied theology with his brother LUTHER, JOB F. HALSEY was licensed by the Presbytery of Hudson river in 1820, after which he spent three years in the Princeton Theological Seminary. He was first settled in the old Tennant Church in Freehold, Monmouth county, New Jersey, and was ordained in 1826. After this, he was agent for one year, operating in sixteen counties, in behalf of the Tract and Bible Societies. His health having failed, he accompanied his brother LUTHER, when he removed to Allegheny to assume the duties of the professorship in the Theological Seminary. While preaching, as he was able, in the vacant churches of the neighborhood, he received a call to this church on the 9th of March, 1831.

It was during his ministry that the church on Arch street was built. The basement was first ready for service, and in this he preached until the audience room was completed. Before leaving the frame church, he addressed the people with great appropriateness, from Exodus xxxiii : 15. "If thy presence go not with me, carry us not up hence."

Mr. HALSEY discovered great activity in pastoral work. His methods of address were kind and familiar, and he was not slow to press the claims of CHRIST upon any to whom he had access. His preaching was often characterized by great fervor, and the accessions under his ministry were large. During his pastorate of four years and three months, two hundred and twelve were re-

ceived, one hundred of these were on certificate and one hundred and twelve on public profession.

Mr. HALSEY was tall and slender, quick in movement, and with a countenance full of animation. He occasionally discovered remarkable power of extemporaneous address. Indeed, some of his most successful efforts were made, when, suddenly called upon, he drew his inspiration from the subject or scene before him. There are those who still remember an address on the subject of intemperance, delivered in Pittsburgh more than forty years ago. They have spoken of it as, in their judgment, seldom equalled, even by more distinguished speakers, who have made the subject a specialty.

The health of Mr. HALSEY having begun to fail, he resigned the charge of the church in July, 1835, and accepted a professorship in the Marion Manual Labor College in Missouri, and during the absence of Rev. Dr. POTTS, the President, he taught and graduated the first class of that institution. In the spring of 1836, his voice having entirely failed, he opened the Raritan Seminary for young ladies in Perth Amboy, New Jersey, and conducted it for twelve years. In 1848 his voice was so far restored that he resumed preaching, and he settled in West Bloomfield (now Mont Clair), New Jersey, and stayed until a large new stone church was nearly completed. Leaving this, on account of the failing health of his wife, in 1856 he received a call to the First Church of Norristown, Pa., where he is still living. Very recently, in view of his advanced age, he presented his resignation, which the people declined to accept. The companion of his earlier years is still spared, and also their only child, a daughter, born in Allegheny.

The degree of Doctor of Divinity was conferred upon Mr. HALSEY in 1858, by Lafayette College.

The second pastor, Rev. ELISHA P. SWIFT, D. D., was born in Williamstown, Mass., on the 12th day of August, 1792. When he was fourteen years of age, his father, Rev. SETH SWIFT, died, and, as a consequence, the son experienced no little trial in completing his education. He was received to full communion in the Congregational Church of Stockbridge, Mass., in his twenty-first year, and soon after resolved to prepare for the gospel ministry. He received his academic training at Williams College, Mass., and his theological, at Princeton Seminary, New Jersey. He was

ordained by a Congregational Council, with a view to the foreign missionary work, in the Park Street Church, Boston, on the 3d day of September, 1817. The American Board, not being then prepared to send him out, employed him for a time as an agent in collecting funds. In 1818 he was engaged in pastoral service for the Presbyterian Church of Dover, Delaware. In 1819 he settled in the Second Presbyterian Church of Pittsburgh, and from 1831 till 1835 he was corresponding secretary of the Western Foreign Missionary Society, the location of which was then in Pittsburgh. At a congregational meeting of this church, held on Wednesday, July 1st, 1835, he was called to be its pastor. Rev. FRANCIS HERRON, D. D., was present and preached, before proceeding to organize the meeting. No other name was presented to it. Hon. R. C. GRIER moved "that a call be extended to Rev. ELISHA P. SWIFT." He was installed on the 9th day of October, 1835. The Rev. DAVID H. RIDDLE preached the sermon. Rev. A. D. CAMPBELL, delivered the charge to the pastor; Rev. JOHN W. NEVIN the charge to the people. Dr. SWIFT was then in his forty-third year, and he continued to sustain this relation for twenty-nine years and a half.

For some five years before his decease, the indications of failing strength were observed with some solicitude by his people. Sabbaths on which he was unable to appear in the sanctuary, were occurring with painful frequency. But, with an intelligent and generous appreciation of the circumstances, the congregation called his son, Rev. ELLIOT E. SWIFT, then pastor of the church of New Castle, Pa., to relieve their tried and faithful servant. Under this new arrangement, the father was able to occupy the pulpit on Sabbath mornings, with more or less of frequency, until within six months of his death. He preached his last sermon on the 18th day of September, 1864, from 2 Samuel, vii: 19—"And this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house, for a good while to come. And is this the manner of man, O God?"

From this time onward through the autumn and winter he was confined to his room. On the 3d day of April, 1865, at noon, his heart suspended its action, and, while sitting in his chair, his spirit fled from earthly scenes, to enter on the heavenly rest.

From the commencement of his ministry, it was the habit of

ELISHA P. SWIFT to preach without reading. The training of himself had evidently been upon the principle that the memory loves to be trusted. He did not suffer himself to use even the smallest scrap of paper in the pulpit. It was, therefore, only on very rare occasions, such as the installations of professors, pastors, elders, or deacons, that he would sometimes read the charges he had been called to deliver. His manner, however, in such cases, was confined and awkward, as it would necessarily be, after a lifetime of practice in other methods, and his dissatisfaction with himself was so very decided, that he did not soon renew the experiment.

It must not be supposed from this, that his sermons were prepared without the use of the pen. On the contrary, a large proportion were very fully written. He commenced his preparation on Thursday, and continued to write with more or less of intermission until three or four o'clock on Saturday afternoon, when the labor of fixing the subject in his mind was begun, and continued until the hour of Sabbath morning service.

In the commencement of his morning discourses, he was usually deliberate, occasionally hesitating, and, as the result would show, for the most suitable and expressive word, among several at his command. As he advanced, however, his delivery would become more rapid, and, for fifteen minutes before he closed, he would hold the listener in the most fixed and solemn attention. The conclusions to many of his sermons, were among the grandest specimens of effective pulpit oratory, to which the people of this region have ever listened.

His majestic and commanding appearance added very greatly to the effectiveness of his delivery. His head was of unusual size and his forehead broad, but his eye was the portion of his countenance which would most impress the stranger. It was of peculiar size and penetration, and when fixed upon the hearer, would give to some of his searching addresses, an almost irresistible power.

He was attentive to the members of his flock, when informed of their sickness. Being truly sympathetic in his nature, his conversations and prayers in the chamber of affliction were very comforting. And he greatly enjoyed the society of his people at other times, yet it must be confessed that he had little aptitude for

general pastoral visitation. Some very amusing incidents have been narrated in connection with the efforts of his elders to secure a thorough visitation of the flock. After due conference and prayer, the work would be begun. But the worthy elders, as business men had business cares, and after two or three days of continuous visiting, they would become very irregular in their times of commencing and closing their work. But when they faltered, he gave up, and thus the work so grandly projected for a month or two, would be finished before the end of the week, and yet none could criticize his brother or his pastor, for the previous committal had been common to them all.

He greatly excelled in conducting public prayer. Though it is not easy to institute a comparison between preaching and praying, yet in some respects, his prayers were superior to his sermons. Such fluency of utterance, comprehensiveness of petition, expressiveness of words, elegance of style, fervor of feeling, the transient worshiper could never expect to hear again. There never has been but one testimony in this regard, and that is, that Dr. ELISHA P. SWIFT was in prayer a very extraordinary man.

The explanation of his peculiar power in public prayer, is no doubt had, in his habits of private devotion. There are chapters in this portion of his history which you, who were his people, have never heard, and which cannot be fully given now. For several years he had four seasons of secret prayer, which he sacredly observed each day. Besides, at early morn and late at night, he observed a season at eleven o'clock in the morning, and at four o'clock in the afternoon. For this afternoon devotion, he retired to a secluded apartment in the garret, where he would be most free from interruption. There, upon a table, was a blank book, in which were entered the days of every month and year, and opposite to each day was a space to be filled at every visit with some brief record like this: "Here to-day." If he should miss the season, the unfilled blank was intended to be the witness against him.

Often on Sabbath evenings, when it would be supposed that the exhaustion incidental to the labors of the day would disqualify him for it, he would spend long periods in the retirement of his study, in audible intercession for his people. He belonged to a race of men now seldom found, but sometimes read about, in the annals of the past.

His almost thirty years of pastoral labor in this congregation, has seemed to demand this extended sketch. And yet, had a whole sermon been devoted to his character and ministry, the material would not be exhausted.

Mrs. ELIZA D. SWIFT survived him for nearly six years. She died on Monday morning, January 30, 1871, in the eightieth year of her age.

They rest side by side in lot No. 42, Section 21, of the Allegheny Cemetery.

REV. ELLIOT E. SWIFT, the third pastor, was born in Pittsburgh on the 8th day of September, 1824. He was received to full communion in this church in April, 1843, was graduated at Jefferson College in September of the same year, and at once commenced his theological studies in the Allegheny Seminary. After being licensed, he supplied the Evangelical Lutheran Church of Pittsburgh for five months, during the absence of Rev. WM. A. PASSAVANT, its pastor, in Europe; and also the Presbyterian Church of Annapolis, Maryland, for three months. He was ordained by the Presbytery of Miami, and was installed pastor of the Church of Xenia, Ohio, on the 6th day of June, 1848. From Xenia he was called to the original Second Presbyterian Church of Allegheny, located on Washington street, and which was dissolved in October, 1853.

He then labored as pastor of the church in New Castle, Pa., for more than seven years. He commenced his ministry in this church on the first Sabbath of March, 1861, but was not installed as co-pastor until Wednesday, May 8th, of the same year. Rev. DAVID ELLIOTT, D. D., preached the sermon, Rev. WM. S. PLUMER, D. D., delivered the charge to the pastor, and Rev. J. F. McLAREN, D. D., the charge to the people. The present pastoral relation has been sustained, therefore, for more than fifteen years.

As we have already stated, the three elders chosen at the organization of this church were Messrs. JOHN HANNEN, ALEXANDER SEMPLE and JOHN CAMERON. In 1838 Messrs. DAVID MACLAIN, JAMES MCKAIN and JOSEPH TURNER were elected. Mr. MACLAIN declined to serve, and soon removed to Tarentum, and Mr. TURNER was dismissed in 1838, to unite in the organization of a

Congregational Church, which was located on Washington street. Messrs. HANNEN and McKAIN, in 1843, became ruling elders in the church of Manchester, now the Second Presbyterian Church of Allegheny. In 1839 Mr. JOHN CAMERON removed from the city. In 1836, Hon. ROBERT C. GRIER, who had sustained the office in another church, was chosen by this congregation. Having been installed, he continued in the discharge of its functions until his appointment to the Bench of the Supreme Court required his removal from the city. In 1841, Messrs. JOHN IRWIN, WILLIAM M. COOPER, ROBERT DAVIS, and JOHN GRUBBS were chosen. Mr. IRWIN having declined to serve, the remaining three were ordained. Messrs. COOPER and GRUBBS, in the course of three or four years, removed from the city, and in 1846, therefore, the congregation again went into an election of four. Dr. THOMAS F. DALE declined to serve, and Messrs. ALEXANDER CAMERON, THEO. H. NEVIN, and JAMES SCHOONMAKER were ordained. In 1851, Messrs. JAMES M. BURCHFIELD and RICHARD BARD were invested with this office. The session having been again reduced, in the autumn of 1858, the congregation made choice of JAMES PARK, JR., J. L. CARNAGHAN and ROBERT H. DAVIS; and the last of these should not be confounded in future years with the ROBERT DAVIS elected in 1841, a caution the more necessary, inasmuch as these excellent brethren, for several years, were cotemporaneous in the fulfillment of their duties.

The foregoing statements have been condensed from the "Fortieth Anniversary Sermon" of Dr. ELISHA P. SWIFT. Before his death, however, another addition to the eldership became desirable. In August, 1864, Messrs. ROBERT B. MOWRY, M. D., WILLIAM G. JOHNSTON, JAMES E. DAY, and PARAN T. HAMILTON were chosen. Messrs. MOWRY and HAMILTON had previously sustained this office in other churches. Messrs. DAY and JOHNSTON were ordained, and all were installed on Sabbath, the 21st day of August, 1864. Mr. HUGH CAMPBELL, M. D., having been for many years a ruling elder in the church of Uniontown, Pa., and having been here chosen to this office, was installed on Wednesday evening, March 21st, 1866. In March, 1868, the congregation elected Messrs. JOHN C. McCOMBS, LEVI BURCHFIELD, JOHN S. SLAGLE and OLIVER L. MILLER, M. D., and on

Sabbath, the 12th day of April, they were ordained and installed. Mr. JAMES RYND, who had been a ruling elder in the church of Hilands was next chosen and installed, on Wednesday evening, September 8th, 1869.

In May, 1874, the congregation once more agreed to go into an election, and as the result, Messrs. S. P. HARBISON, JAMES MILLER, JAMES HOAG and MATTHEW KENNEDY were chosen. The last named brother had been previously ordained. The remaining three were solemnly set apart on Sabbath, the 17th of May, 1874, and all were installed.

It thus appears that thirty-one persons have sustained the office of elder in this church since its organization. At this date (July, 1876) its session consists of the following elders: Messrs. LEVI BURCHFIELD, SAMUEL P. HARBISON, JAMES HOAG, MATTHEW KENNEDY, JOHN C. MCCOMBS, JAMES MILLER, OLIVER L. MILLER, M. D., ROBERT B. MOWRY, M. D., JAMES PARK, JR. and JOHN S. SLAGLE.

The records of this session are complete from its first meeting. They are in good preservation and easily legible, an advantage to be duly appreciated, when we consider the great carelessness often discovered fifty years ago, in recording and preserving the minutes of sessions.

For one year Rev. JOSEPH STOCKTON was clerk. From April 1831, till March, 1835, the records were kept by Rev. JOB F. HALSEY, and from October, 1835, they are in the distinct, but often crowded penmanship, of ELISHA P. SWIFT. In 1861, the second volume for the minutes was obtained, and Rev. ELLIOT E. SWIFT, recently installed as co-pastor, was appointed clerk. Since then, the minutes have been circumstantial and full, even beyond the ordinary practice of sessions.

To the foregoing summary, we can add a more detailed account of only six elders—the three who were elected at the organization and the three who have been more recently removed by death, while in the exercise of their office among us.

JOHN HANNEN was born in Strasburg, Lancaster county, Pa., on the 26th day of January, 1777. It is not known when he came to Pittsburgh, but he was here as early as 1812, and was in the exercise of the office of ruling elder in the First Church, Pitts-

burgh, in 1818. He then resided on Sixth avenue, where the Cumberland Presbyterian Church now stands. He was appointed first warden of the Penitentiary in 1826. In 1828 his name disappears as an acting elder from the records of the First Church, Pittsburgh, and in 1830 he was one of the three elders chosen at the organization of this church. At that time he had a drug store in the angular building still standing on the corner of Market and Liberty streets, Pittsburgh, and his residence was in Allegheny, on the corner of Ohio and Sandusky streets. The old dwelling, but recently removed, was, for many years, the home of this good man. It was his custom to linger, particularly after evening services, to enjoy the company of his pastor on his homeward way. Often, by the help of their lanterns, they would pick their steps along Ohio street, conferring together of the interests of the church. He carried the old-time, ivory-headed cane, and walked with a careful and deliberate tread. He continued to exercise his office in this church until 1843, when he removed to Manchester, and became an elder in what is now the Second Church of Allegheny. He died in Meadville on the 15th of December, 1854, aged seventy-seven years and ten months.

No better conception of his character can be had than is derived from the fact that he was often called the "beloved disciple." He was peculiarly solemn and impressive in praying; and in leading the devotions of the communicant's meeting, he seemed to have a lofty conception of what it was capable of being made.

Dr. ELISHA P. SWIFT says of him: "For years he stood among the entire eldership of these cities, and, I may say, of this Synod, as pre-eminent for the depth and vigor of his piety, the consistency of his Christian life, and the abundance of his evangelical efforts to do good. The lineaments of his countenance bore the impress of the tranquility of his mind, and the kindness of his heart."

Mr. JOHN CAMERON was born about eight miles from Inverness, in Scotland. Before coming to America, he had served seven years in the British army. He lived for a considerable time in Pittsburgh, and during this period he was connected with the First Church of that city. In 1827 or 1828 he removed to Allegheny, and lived on that portion of land beyond the outer depot, now

owned by Mr. JOHN KIRKPATRICK. He was ordained and installed as an elder on Sabbath, March 21st, 1830. He continued to exercise the office in this church until April, 1839, when he went to reside with one of his daughters, Mrs. RICHARD LEA, of Lawrenceville. He connected himself with that church, and enjoyed its privileges for about ten years. He died on the 3d of March, 1849, in the seventy-third year of his age. He had two sons and two daughters. His sons were, Rev. JAMES CAMERON, who, after laboring many years in the ministry, died in 1866, in Illinois, and Mr. ALEXANDER CAMERON, who studied law in Pittsburgh, and died in June, 1847. The daughters are, Mrs. THOMAS BEER, of Ashland, Ohio, and Mrs. RICHARD LEA, who still survive.

There were several strong points in the character of this most worthy elder. While he was well read in the general history of the church, his acquaintance with the history of the Scottish branch, was rather remarkable. As might be expected, he was a thorough Presbyterian, "rooted and grounded in the faith." He had the spirit of the Covenanters, and would sooner have gone to the stake than compromise his principle. It is narrated of him, that on one occasion General JACKSON, in passing through Pittsburgh, put up with Mr. BENJAMIN DARLINGTON, the proprietor of one of the hotels. It was on a Sabbath morning in the early spring, that Mr. DARLINGTON found himself honored by this distinguished arrival. Being moved with strong desire to place some early vegetables before his guest, he sent his servant around to Mr. CAMERON. But the scrupulous gardener said, no. Then Mr. DARLINGTON came himself and said, I have purchased from you to the extent of hundreds of dollars, and can you not accommodate me? But the gardener was unmoved. Then, said Mr. DARLINGTON, you need not compromise your principle. Give me the keys, and I will go and get what I need. But the inflexible Scotchman said no. Mr. DARLINGTON was much mortified, and narrated the circumstance to General JACKSON, who was quite emphatic in his commendation of Mr. CAMERON's course.

Mr. CAMERON was five feet eight inches high. He was modest and retiring. In social prayer his voice was gentle and subdued.

Mr. ALEXANDER SEMPLE was born at a small place called Castle Dawson, near Dublin, Ireland, in the spring of 1777, and

emigrated to the United States about the year 1799. He learned the trade of a carpenter with his older brother, in Trenton, New Jersey, and afterwards became a retailer of dry goods in Perth Amboy. Here he united with the Presbyterian church, and was elected and ordained a ruling elder. He came to Pittsburgh in the autumn of 1825, and united with the Second Presbyterian Church, Pittsburgh, then under the pastoral care of the Rev. ELISHA P. SWIFT. His first wife died in 1826. In 1828 he moved to Allegheny. In 1830 he was elected one of the elders of this church. He continued in the office until his death, which occurred on the 19th day of April, 1860, in the eighty-third year of his age. His second wife survived him more than six years, and died on the 31st of July, 1866. Their only daughter, Miss MARY SEMPLE, now residing temporarily in Europe, obtained quite a reputation beyond the limits of our church, as a highly cultivated singer. For several years, the congregation was much indebted to her for valuable assistance in the service of praise.

Mr. SEMPLE was of medium height, and in his later years, somewhat prone in walking. He always used a cane, and his steps were short and hurried. He was honest and faithful in those more trying duties, sometimes incumbent on a ruling elder. His prayer abounded in evangelical sentiment, and often inspired the worshiper with great solemnity.

Mr. ALEXANDER CAMERON was born in Dores, near Inverness, in Scotland, on the 12th day of November, 1814. He was a nephew of Mr. JOHN CAMERON, a sketch of whom has already been given. When eighteen years of age he came to America, and having located in Allegheny, he was admitted to full communion in this church in May, 1833, under the ministry of Rev. JOB F. HALSEY. He was then a carpenter, an employment too severe for his physical constitution. After a few years, therefore, he became associated with Mr. WM. F. CLARK in the hardware business, the store being on the east side of Federal street, some eight doors below the Diamond. In later years he was cashier of the Mechanics Savings Bank, which afterwards became the First National Bank of Allegheny.

Mr. CAMERON was elected a deacon in 1841, and an elder in 1846. He was always active in the Sabbath school, and more than

once was called to the superintendency of it. When the Committee on Missions for Freedmen was established by the General Assembly in 1865, and located in Pittsburgh, he was chosen one of its members, and continued to promote its interests until his death. He was a member of the General Assembly at Lexington, in 1857, and again at Columbus in 1862, and in 1866, he was in the General Assembly of the Free Church of Scotland, as one of the deputies appointed by our Assembly.

Mr. CAMERON was characterized by great urbanity in all his intercourse. He was a favorite elder with many in the church. His judgment was good and his opinions were fearlessly expressed. Anxious souls found in him a judicious guide. His uniformity at all services of the church was remarkable. His place in the lecture room was near one of the pillars, a good symbol, as we often thought, of his own stability. Though he was by no means robust, especially in later years, but one instance is remembered in which his seat in the sanctuary was vacant, and then because at the persuasion of his pastor, he reluctantly yielded to his own strong desire to hear the great theologian and controversialist of Kentucky, who was spending a Sabbath in Pittsburgh. As it was supposed that his discourse would have reference to the state of the country, great interest was felt in it.

Mr. CAMERON died of pulmonary disease, on the 4th day of February, 1868, in the fifty-fourth year of his age, and the twenty-second of his eldership.

Mr. JAMES E. DAY was born in New Alexandria, Westmoreland Co., Pa., on the 15th of January, 1807. He was a civil engineer, and in this capacity he was engaged in the construction of the Pennsylvania Canal and Portage Railroad. Afterward he was employed on some slackwater improvements in New Jersey, at which time he lived at Newark. He came to reside in Allegheny in the spring of 1844, and identified himself with this congregation. In October, 1847, he was received to full communion. He was ordained to the office of ruling elder on Sabbath, the 21st of August, 1864, and continued in the fulfillment of its duties until removed by death, on the 13th day of February, 1871.

There were certain periods in the history of Mr. DAY, when his employments required him to be much absent from home, and

often, in regions where the public means of grace were not maintained. No man could discover more conscientiousness in the sanctification of the Sabbath amid unpropitious surroundings. And yet he often expressed his deep sense of privation in spending the LORD'S day where indifference or irreligion prevailed.

His observation, while engaged on public works, led him to believe that our country had much to fear from Romanism. He had made its influence on civil and religious liberty, a study, and he often gave an honest expression to his anxieties.

He was a lover of good men, a diligent student of the Word, and earnest in prayer.

Mr. JAMES M. BURCHFIELD was born near East Liberty, Pa., on the 10th day of October, 1816. He made a public profession of religion in 1835, under the ministry of Rev. WM. B. McILVAINE. Having commenced his business career in Pittsburgh, he and served in the capacity of a clerk under Mr. SAMUEL SAMPLE, and afterward under Mr. COOPER. Still later in his history, he was associated with Mr. WM. MURPHY. He and his wife connected themselves by certificate with this church, in July, 1844. He was elected a ruling elder in November, 1851, and died of typhoid fever on the evening of the LORD'S day October 17th, 1869, in the fifty-third year of his age. The religious services connected with his burial, were in the church where he had worshiped for twenty-five years, and a large portion of the members of the Synod of Allegheny, then in session, were in attendance. At the time of his death he was engaged in the dry goods business, on Market street.

Mr. BURCHFIELD was a member of the General Assembly in Newark, in 1864, and again in 1868, when it met in Albany, N. Y.

He served for several years as Superintendent of the Mission School, sustained by this church, in the Third ward. He relinquished this in 1863, on being elected Superintendent of the school in our basement, and in this position he continued until his death. He was greatly beloved by the young, and his consolatory remarks were highly appreciated by the languishing and bereaved. In the social meeting, his prayers were prompt, fluent, earnest and brief. Of the more important qualities of social prayer, he was a model.

It was eleven years after the organization of this church before the first deacons were chosen. These were, Messrs. ALEXANDER CAMERON, THOMAS H. STEWART and THEO. H. NEVIN, who were ordained on Sabbath, the 8th day of August, 1841. Messrs. ROBERT H. DAVIS, JOHN PATTERSON, WILLIAM C. STOCKTON and JESSE CAROTHERS, were elected at the same time, but declined the office. The number of deacons secured by this election appears to have been regarded as insufficient, for in August, 1841, at a joint meeting of elders and deacons, it was agreed that Messrs. JOHN HANNEN, JOHN GRUBBS and JAMES MCKAIN be added, for the present, as members of the Board of Deacons. Mr. MCKAIN, however, a few months after, declined to serve.

On the evening of Sabbath, July 5th, 1846, Messrs. WILLIAM J. MORRISON, RICHARD BARD and JOHN IRWIN, JR., were ordained. On the 27th of October, 1851, Messrs. ROBERT H. DAVIS and JOHN PATTERSON were called to it a second time, and with them Messrs. THOMAS M. DAY and DAVID C. STOCKTON were chosen. On Sabbath, the 30th of November, in the same year, all were ordained. On the 6th of July, 1858, Messrs. JOHN IRWIN, SR., HENDERSON E. DAVIS, WILLIAM G. JOHNSTON, ANDREW D. SIMPSON, JOHN A. WHITE and WILLIAM MACKEOWN were chosen. Mr. JOHN IRWIN, SR., declined to serve; the others were ordained on Sabbath evening, September 19th, 1858, the Rev. DAVID ELLIOTT, D. D., preaching the sermon.

On Sabbath, the 19th of April, 1868, Messrs. SAMUEL P. HARBISON, ROBERT M. DICKEY, WILLIAM M. ALSTON and J. R. HILL, having been previously elected, were ordained to this office. Two years ago, it became necessary to increase their number again, and Mr. JOSEPH S. BROWN having declined to serve, Messrs. ROBERT C. MCCASLIN, ROBERT MCCAIN and JOSEPH K. FLEMING were ordained on Sabbath, the 5th of July, 1874.

There have been twenty-three persons in all, who, at different times, have filled the office in this church. The method observed in setting them apart has been by prayer and the laying on of hands, the candidates kneeling, after which suitable charges have been delivered to the newly-ordained deacons, and also to the congregation.

There are six deacons at present in the exercise of their office.

They are Messrs. HENDERSON E. DAVIS, JOHN A. WHITE, WM. M. ALSTON, ROBERT MCCAIN, ROBERT E. MCCASLIN and JOSEPH K. FLEMING.

The records of all transactions by the deacons have been regularly kept since their organization in 1841, and constitute a valuable source of information.

Forty years ago, comparatively little system was observed by many churches in the collection of funds for benevolent purposes. There were, indeed, a few pastors, who urged cherished enterprises with great uniformity upon their people, and they did it irrespective of any commendatory action by superior courts. But in the majority of churches, the certainty for the presentation of a certain object would depend on the coming of its agent, at the favorable time, when nothing else was claiming precedence, and the sum collected would generally be in proportion to the persuasive eloquence of his appeal. In some instances, subscriptions on cards were obtained while the congregation were waiting, but more generally the money was secured by means of the purses, at the close of the sermon.

Soon after Rev. ELISHA P. SWIFT became pastor, and six years before the Board of Deacons was organized, the session agreed that four objects should be presented to this church in the following order :

The Western Foreign Missionary Society in the first quarter ; the Board of Domestic Missions in the second ; the Board of Education in the third, and the Western Theological Seminary in the fourth.

The people were invited to specify in writing, during the first week in January, the amount they were willing to contribute monthly to these objects, the statements of said amounts to be kept in the treasurer's book.

On the election of the Board of Deacons in 1841, it was resolved, that collections should be made by personal application to each member of the church. The congregation was accordingly districted, subscription books provided, and, for a number of years, the deacons tested the value of this plan. No doubt there were important advantages in it ; but their work was made excessively, and I may add, unnecessarily laborious ; and, after a time, there-

fore, it appears to have fallen into neglect. In 1851, however, it was revived, and continued till 1862, when the present system of using envelopes was inaugurated. With one slight variation as to time, our collections are made on the days, and for the objects, recommended by the General Assembly.

For several years from 1841, the offerings for the LORD's poor were made on communion Sabbaths, but in 1843, the collections of each Sabbath were turned into this fund.

A congregation becomes familiar with the appearance of those who wait upon them with the purses. Especially do the young retain a distinct recollection of these servants of the church. In 1843, Messrs. JOHN GRUBBS, ALEXANDER CAMERON, THEO. H. NEVIN, and THOS. H. STEWART performed this service. In 1851 it was fulfilled by Messrs. THOS. M. DAY, DAVID C. STOCKTON and JOHN IRWIN, and from that time to the present, by a variety of deacons.

The original trustees elected in February, 1830, were, Messrs. HUGH DAVIS, JAMES BROWN, JOHN IRWIN, THOS. SAMPLE, JOHN PATTERSON, ROBERT BOWMAN, FOSTER GRAHAM, WM. ROBINSON, JR., ROBERT STEWART, SR., BENJAMIN PAGE, SILVANUS LOTHROP and RICHARD GRAY.

From the organization, fifty-nine persons in all, have served the church in this important position. Our space will not suffer us to do more than give their names in the chronological order in which they have been elected. They have been, WM. CLARK, JOHN HANNEN, DAVID MACLEAN, JESSE CAROTHERS, DAVID WILKINS, JOHN MORRISON, HARVEY NEWCOMB, JOHN GRUBBS, ROBERT DAVIS, ALEXANDER SEMPLE, WM. BOYD, GRISWOLD E. WARNER, JACOB PAINTER, THOS. F. DALE, M. D., HENRY P. SCHWARTZ, HENRY IRWIN, ALEXANDER CAMERON, THEO. H. NEVIN, ROBERT H. DAVIS, DAVID C. STOCKTON, RICHARD BARD, MANSFIELD B. BROWN, ROBERT S. HAYS, HAY WALKER, MOSES BORLAND, JAMES PARK, JR., J. L. CARNAGHAN, THOMAS McCONNELL, H. E. DAVIS, MORRISON UNDERWOOD, JAS. RYND, CHAS. P. WHISTON, M. MCGONIGLE, JAMES L. WALLACE, WM. H. WAKEHAM, SAMUEL LINDSAY, JR., WM. KIRKPATRICK, A. N. BURCHFIELD, A. H. DROCOURT, ROBERT M. DICKEY, JAMES MILLER, ALGERNON S. BELL, ARCHIBALD ALSTON, S. P. HAR-

BISON, JOHN S. SLAGLE, HUGH S. FLEMING and ROBERT McCAIN.

It is pleasant thus to read the names of these brethren, but *that* gives no conception of either the difficulties or the duration of their work. Had you perused the records of their transactions from the beginning, as we have done, you would better understand your obligation to them. Some of them have been elected again and again, their period of service thus running through ten and twenty years. During these long periods they have been coming together, amid storm and sunshine to meet those ever-recurring financial perplexities which no church ever yet formed has entirely escaped.

The trustees early took steps to secure an act of incorporation. It was obtained on the 4th of November, 1834, and a copy of the instrument is to be found in Charter Book No. 5, page 253.

It has always been the province of the Board of Trustees to employ the sexton. He is a very important personage in our esteem. We would magnify that office. For what has more to do with a profitable hearing of the Word than an abundance of life-giving oxygen, yet coming in such ways that sensitive natures shall not fear that they are sitting in a draught.

Perhaps it will entertain some if we give the names of these door-keepers in the house of the LORD. First of all was DAVID FORCYTHE, whose salary in the little frame church was only \$25.00 a year, and after him, Mr. THOS. GRIFFITHS, of English extraction, who took care of the new brick church at \$100.00. Then came a Mr. McKEE, who served only for a short time, at \$120.00. After him were, Messrs. MILLER, SMITH, PEAK and DANGERFIELD, successively, the last a colored man, who still survives. In 1845 we had WM. BROWN, then Mr. GEO. MARTIN, and then Mr. J. B. MILLER. In 1849 Mr. WM. MARTIN was sexton, at \$150.00 per annum, and then Mr. JOSEPH WELLS only for a short period, and then Mr. J. B. MILLER again. In 1858 Mr. GEO. K. HESLIP was chosen at \$200.00, and after him, Mr. P. K. McLEAN, who was sexton in 1860, and in the next year Mr. JAMES McCLURG, at \$300.00. In 1864 the salary was raised to \$400.00, and Mr. BOLBEE served. Then we had Mr. HERRON, and after him, Mr. BRIDGE, at \$575.00 per year, and then Mr. ALEXANDER HOOD, the present sexton.

These details, comparatively dry to some, might be very much enlivened by amusing anecdote, did time permit.

It has always been the judgment of men, that departments of trade are related, and that two, not wholly incompatible, can be pursued at the same time without serious discomfort. Now, tradition has it, that a janitor, far back in the dim and shadowy past, thought a laundry on a limited scale, might be profitably run in connection with the care of the church. In an atmosphere so charged with dust and soot, its audience room, with its ample space and glowing stoves, would be a rare convenience. And thus things went on, until one of the grave old elders unfortunately came in and saw the clothes-line stretching from pillar to pillar (for the church had side galleries in those days), and with a few plain words, arrested this illegitimate use of the house of the LORD.

In partial explanation of the low salary at which the sexton was employed in 1830 (we have stated that it was only \$25 a year), it should be said that the office was not without its perquisites. The care of the grave-yard was always connected with the charge of the church building, and brought its toils and corresponding compensations to him. And, lest he should be tempted in an evil hour to exact exorbitant rates, the trustees fixed the prices for preparing graves and interring the dead. One dollar and a half was to be charged for the burial of children, and two dollars for adults.

There has been a corresponding increase in the amount of the pastor's salary. Thus, in 1831, Rev. JOB F. HALSEY was called on \$500, and \$1,000 was the amount on which ELISHA P. SWIFT was called in 1835. In October, 1848, it was raised to \$1,200, and in 1857 it was again raised to \$1,600.

In 1861 the salary of the two pastors was \$2,000, this amount being divided equally between them, and in 1863 it was raised to \$2,400. The senior pastor having been removed by death, the salary of the present pastor was made \$2,000 from April 1, 1865, and in 1871 it was increased to \$2,500. The parsonage was occupied in April, 1866, and the use of this has made the salary equivalent to \$3,000 or more.

The records of the Board of Trustees, at this date, are in two

volumes, each in good preservation, the earlier pages of the first, in the graceful penmanship of DAVID MACLEAN.

The arrangement of our history has led us to speak of pastors, elders, deacons, trustees, and sextons. And yet there have been persons in this church from time to time who, though occupying no official position, have nevertheless possessed great individuality of character. Did time permit, we could spend an hour in sketches of these men and women who, having accomplished well their work, have long since passed away to join the church above.

We can only mention a few of those still among us, to whom a sort of distinction belongs, in view of their long and uninterrupted connection with this church. We say, uninterrupted connection, for some who were here thirty-five or forty years ago, have been dismissed in the meantime to other churches, and protracted periods have sometimes elapsed before their return.

There is but one on our list of communicants to-day whose name is among the original fifty-three. Miss SARAH COCHRAN (now Mrs. MCGONIGLE), has been a member for forty-six years.

The following have been members for forty years or more: Mr. PETER BOISOL, and Mrs. ELIZABETH, his wife, Mr. LEVI BURCHFIELD, and Mrs. ELIZA, his wife, Mr. DAVID WALKINSHAW, Mrs. SUSAN WILEY, and Mrs. MARY DAVIS, of Bellevue.

The following have been members for thirty-five years or more: Mrs. ELIZABETH IRWIN, Mrs. MARY MCCLELLAND, Mrs. ELIZA RIDGE, and Mrs. JANE H. SKILES.

The following have been in it for thirty years or more: Mr. HENDERSON E. DAVIS, Mrs. MARY E. BURCHFIELD, Mr. MOSES BORLAND, Mr. MATTHEW DAY and Mrs. NANCY, his wife, Mrs. MARGARET SHAFFER, Miss NANCY W. THOMPSON, Miss SARAH MARTIN, Mr. JAMES MILLER, and Mrs. MARY J., his wife, Mr. JOSEPH ROSS, and Mrs. MARTHA J., his wife, and Mrs. ELIZA A. SWEENY.

The following have been in it for twenty-five years or more: Mrs. JANE HARRIS, Mrs. MARY J. HAYS, Mrs. ELIZA J. LUTY, Mrs. CATHARINE MCFARLAND, Mrs. JANE E. STEWART, Mrs. MARY M. DAY, Mrs. MARY ELTON, Mrs. CHARLOTTE FAULKNER, Mrs. ANN GLASS, Mr. JOHN A. WHITE, and Mrs. ELIZA, his wife, and Mr. JOHN VAN HORN.

At certain periods this church has been, and still is the possessor of property, in addition to the church edifice and the ground on which it stands.

In 1832 a pressing need of some suitable place for the burial of the dead was beginning to be felt. The old grave-yard on Stockton avenue contained no space which had not been occupied by one or more graves. It was accessible to the pupils of the academy, which had been built on the corner of it, and was too often the scene of their thoughtless sports. It had no trees for ornamentation or shade, and no walks or drives. It was but the old-fashioned grave-yard, destitute of any of our modern attractions. It was beginning to be suggested, too, that its graves were an invasion of the public ground, and that they could be removed by process of law.

The trustees accordingly appointed a committee in 1833, consisting of Messrs. SEMPLE, MCKAIN, and McELHENY, to consider the propriety of purchasing a portion of ground suitable for this purpose. In a short time they reported that five acres could be secured from Mr. ARTHUR for \$2,100, which offer the trustees accepted. After having sold two acres on the north side, they had a piece of ground four hundred and twenty feet by two hundred and ninety-eight, and with the help of a Mr. HAVILAND, an architect, they proceeded to lay it out in family lots, five hundred and thirty-two in number, each of them eight feet by twelve. The whole was enclosed by a high fence and planted with trees. For several years after it was opened, the walk to this resting place of the dead was long and retired. But, while quite a number of lots were sold and interments made, the location was never regarded with favor. One of the principal objections was the character of the soil. During the months of spring, the water would accumulate in the new-made graves, and by no means diminish the anguish commonly experienced by afflicted families. Gradually, therefore, interments ceased, and in 1849 it was resolved to abandon it, with the view of securing more suitable ground elsewhere. As late as 1852 the trustees had not wholly relinquished this project, for we find them engaged in discussing various sites offered on the hills north of the city. In the meantime, however, Uniondale and Allegheny cemeteries had been incorpora-

ted, and were meeting, to some extent, the wants of the community.

This grave-yard of the First Church, is the same ground which is now bounded by Juniata, Bidwell, Franklin and Sedgwick streets. The remains of bodies deposited in it were removed more than twenty-five years ago, and in August, 1865, it was sold for \$4,100.

During the rebellion of 1861, and the war which resulted from it, the cities of Pittsburgh and Allegheny became very much crowded. Rents rose to unprecedented figures, and houses were not easily obtained. A very reasonable offer having been made of the house No. 263 North avenue, in 1866, it was purchased from Mr. THOS. BARTLEY for a parsonage. Having paid \$4,500 for it, the trustees proceeded to expend a considerable sum in improvements. The lot, one hundred and twenty feet by twenty, is in an eligible location, and with the house upon it, is the only property, apart from the church grounds and edifice, which the congregation now owns.

At one period, while occupying the site on Stockton avenue, the hours of service on the Sabbath were fixed by the trustees, at ten o'clock in the morning, and at half-past three in the afternoon. When, however, the congregation removed to Arch street, or soon after, the hour for the first service was changed to half-past ten, and the second service to seven o'clock in winter, and half-past seven in summer. There has been but one deviation from these times. In the summer of 1840 the second service appears to have been fixed at three o'clock in the afternoon, and this arrangement continued for about a year, the evening of the LORD'S day being frequently improved by a prayer-meeting.

The sacrament of the LORD'S Supper has been observed four times in a year. For seven years, the days for its observance were the first Sabbaths of January, April, July, and October. In 1838, however, a change was made from the first to the third Sabbaths of those months, and these appointments continued through the long pastorate of ELISHA P. SWIFT. It was found, however, in later years, that serious objections prevailed against these times, and therefore, in 1866, another change was made, and the second Sabbaths of March, June, September and December were fixed by the session, as the times for the communion.

ELISHA P. SWIFT made it a rule always to preach the sermon which preceded the communion, and he seldom or never deviated from it.

The preparatory services have consisted of a communicants' meeting, held on Thursday afternoon at three o'clock, and public worship on Saturday afternoon at the same hour. With the commencement of the pastorate of ELLIOT E. SWIFT, an additional preparatory service was commenced, consisting of a sermon on Friday evening, by some one else than the pastor.

The appointment for Thursday afternoon, long known and prized as the communicants' meeting, is deserving of more than a passing allusion. It is believed to have been the result of a conception in the mind of ELISHA P. SWIFT, on whose holy fervor and deep solemnity it depended for much of its power. It is not known to have existed in any other church in this region but the Second Presbyterian Church, Pittsburgh, in which it had been established by him during his pastorate there. Being designed for communicants exclusively, it brought together a large proportion of the membership of the church. An opportunity was thus given him to "use great plainness of speech," and to touch on subjects of which he might not wish to speak on the Sabbath. His preparation for it consisted in an address, from thirty to forty minutes long, on some topic appropriate to the season, and on this he expended great labor. He has often said that these addresses cost him quite as much of labor as his sermons on the morning of the sacramental Sabbath. Sometimes he prefaced these addresses with the reading of extended selections from the Scriptures, and the elders were always expected to lead in the addresses at the mercy seat.

As the missionary enterprise had a large place in the mind and heart of ELISHA P. SWIFT, it is not strange that he attached very great importance to the monthly concert of prayer. The stated season for this meeting as originally established in our American churches, was the first Monday evening of each month. But in very many of them, it has long since fallen into neglect; and in others, the time of its observance has been changed to the first Sabbath, or Wednesday evening, of each month. Ever since the commencement of the pastorate of ELISHA P. SWIFT, this service has been

held at the time originally designated, and there have been years in its history when the size of the attendance would compare favorably with any other week-day service. Being always provided with the current missionary literature, he was accustomed to give a summary of recent intelligence, thus keeping the people abreast of the great evangelistic work in Pagan lands.

The uniformity with which public worship has been maintained in this church, is one of the most remarkable circumstances in its history. It is doubted whether many churches in this land, or, indeed, in any other, can produce such a record. Though the church edifice has been once consumed, and though portions of it have been occasionally vacated for renovation and adornment, the services of the Sabbath have never been intermitted in forty years, even for a single day. Nor is this a mere random statement obtaining currency, merely because the recollections of no one could produce evidence to the contrary. It can be verified by the pastoral register kept by ELISHA P. SWIFT, the plan of which, if adopted by all ministers, would be of inestimable advantage to them. In it he has an entry for every Sabbath since he took charge of this church.

Did any one challenge the statement that a service had been held on a certain Sabbath thirty or forty years ago, we could at once verify our assertion by giving you the text on which Dr. SWIFT preached, or the name of the minister, who, in his stead, filled the pulpit.

To our choir the honor belongs of having been the first organized in this city. Our music has been generally regarded by disinterested judges as of superior excellence. And it is the more pleasant to be able to say this, since any reputation achieved has not been by liberal salaries and foreign talent. By the good providence of GOD, we have always been favored with quite a number in our own communion, of thorough knowledge and cultivated tastes, who have been willing to consecrate their powers to the service of song.

Forty or fifty years ago, there were numerous professional teachers of music who, on visiting a town, would make arrangements with several of its churches for a series of lessons. Two of these, who are remembered as having taught at different times in our basement, are Professors GILBERT and BILLINGS.

Rev. DAVID WAGGONER, while in the Theological Seminary, also gave instruction in this department.

For several years after the congregation entered the first edifice built on this ground, the choir did not occupy the gallery. For though it had been built on three sides of the church, the floor of the gallery had never been laid. And besides, the congregation was small and incapable of filling much more than half of the space on the main floor. A number of seats, therefore, in the rear and under the gallery, were set apart for those who sustained the service of praise.

The position of leader was much more difficult and responsible than now. On him devolved the selection of suitable tunes, which selection had to be made with little time for deliberation. The hymns to be used were not then always supplied in advance. And, besides, he had to give the proper sound to each of the parts, an act which he often accompanied with a significant look, or a graceful gesture, thus indicating the persons for whom the note was intended. He was greatly assisted in giving the sound by an instrument known as the pitch-pipe, a neat little article of box wood, lined in part with cork, and when adjusted for a particular note, was never accused—like the unfaithful watchman—of giving an uncertain sound.

Mr. MANSFIELD B. BROWN was the first leader of the choir. In his earliest connection with it, they met to practice on Saturday evenings in the old academy on Stockton avenue. He resigned this position in 1835, and was succeeded by Mr. DAVID WAGGONER. In 1842, and for several years after, Mr. ROBERT P. NEVIN occupied this position. He was succeeded by Mr. JOHN STANTON about 1850, and after him, Mr. ROBERT P. NEVIN again acted as conductor of the music, and continued in the position for about three years. After him came Mr. MANSFIELD B. BROWN a second time, who was leader until he removed from the city. In 1860, or before, Mr. JAMES MCBRIAR was chosen to this position, and continued in it until his resignation in December, 1872, when he was succeeded by Mr. JOEL DARLING, who resigned in October, 1875, and Mr. ALEXANDER ROSS was appointed.

Depending, as we must, upon that not always faithful faculty,

the memory, it cannot be expected that we should be able to give a complete list of all who have been members of the choir. Much less can it be expected that we should be able to assign each to the particular years in which their valuable service has been rendered. All we shall endeavor is to give a list of such as can be recalled, as nearly as possible in their proper chronological order.

Commencing with the ladies, there have been the following: Miss MARY STOCKTON (now Mrs. SCHOONMAKER), Miss SUSAN IRWIN (afterward Mrs. TRAVELLI), Miss MARGARET IRWIN (now Mrs. DANIEL E. NEVIN), Miss SARAH COCHRAN (now Mrs. MCGONIGLE), Miss ELIZA COCHRAN (now Mrs. R. H. DAVIS), Miss ELIZA IRWIN, who died in June, 1840, Miss MARGARET WILLIAMSON (now Mrs. ANDERSON), Miss SARAH EVANS (afterward Mrs. H. E. DAVIS), Miss MARY J. BROWN (now Mrs. R. S. HAYS), Miss HANNAH IRWIN (now Mrs. THEO. H. NEVIN), Miss ANN WALLACE (now Mrs. FARIS), Miss HETTIE STOCKTON (now Mrs. UPDYKE), Miss ANNIE BENHAM (afterward Mrs. R. D. COCHRAN), Miss CATHARINE W. SWIFT (now Mrs. WILLIAMSON WRIGHT), Miss BELLA ELLIOTT (now Mrs. LOWES), Miss ANNIE IRWIN, Miss MARY SAMPLE, Miss MARY J. EWING (afterward Mrs. L. PETERSON), Miss MARY J. PARK (now Mrs. LOWRIE), Miss ANNIE LOTHROP (afterward Mrs. FOWLER), Miss HANNAH IRWIN, Miss MARY BOISOL (now Mrs. KENAH), Miss ELIZABETH CAMERON (now Mrs. McELHENY), Miss MARY CAMERON (now Mrs. KENNEDY), Miss LUCY SWIFT (now Mrs. McCOMBS), Mrs. MARY MCBRIAR, Miss ALIDA BENHAM, Miss RACHEL BOISOL (now Mrs. EDEBURN), Mrs. EMELINE DAVIS, Miss EMMA BOYD (now Mrs. HARBISON), Mrs. J. K. FLEMING, Mrs. JANE PATTERSON, Mrs. LAURA S. HOWEY, Miss MATTIE REED, Miss ANNIE SLAGLE, Miss EVELYN DAY, Miss NELIE STEWART, Miss JULIET DAY, Miss AGGIE ALSTON, Miss MAGGIE LOWRY, Miss LIZZIE WAKEHAM, Miss ELLA ROSS (now Mrs. WILSON), Miss ELLA DAY, Miss MAMIE REED, and Miss LIDA HOLMES.

Then, among the gentlemen, we have had Messrs. HENRY IRWIN, JOHN BOWMAN, JOSEPH BOWMAN, JAMES A. GRAY, ROBERT H. DAVIS, HENRY FOSTER, ISAAC COOK, DANIEL E. NEVIN, WILLIAM STOCKTON, THEO. H. NEVIN, WM. WALLACE,

WM. DAVIS, ROBERT B. MOWRY, HENDERSON E. DAVIS, WM. HAMILTON, JOHN IRWIN, JR., HENRY MOODY, ROBERT LOWRIE, DAVID ELLIOTT, WILLIAM E. McLAREN, EDWARD P. SWIFT, JAMES FREELAND, ROBERT IRWIN, JAMES GODFREY, GEORGE HENDERSON, MARTIN TODD, WM. ANDERSON, JAMES D. SCOTT, GEORGE SCHOONMAKER, JOHN C. McCOMBS, S. P. HARBISON, JOSEPH K. FLEMING, JOSEPH BOYD, WM. DUNCAN, JOSEPH McMILLAN and JOHN DICKEY.

The choir is composed at present of the following persons : Mr. ALEXANDER ROSS, leader, Mrs. LUCY E. McCOMBS, Mrs. MARY E. McBRIAR, Miss MATTIE REED, Miss EVELYN DAY, Miss LUELLA JACKSON, Miss ELLA DAY, Mr. JOHN C. McCOMBS, Mr. JAMES McBRIAR, Mr. P. M. PROTZMAN, and Miss LIZZIE R. DAMON, organist.

The first music book used by the choir was edited by DYER. This was superseded in a few years by MASON'S Sacred Harp. About 1860, the Shawm and Presbyterian Psalmist were the tune books in use.

Melodeons and Reed organs are a comparatively modern invention. Soon after they were introduced to the public, our choir obtained one of the most approved in size and arrangement, and Miss MARY SEMPLE was organist. This was used until about 1856, when a more powerful instrument, with recent improvements, was bought. Miss MARIA IRWIN, (now Mrs. HOLDSHIP), continued to preside at its key-board for four consecutive years. She was followed by Miss ELIZABETH CAMERON (now Mrs. McELHENY).

In April, 1863, an agreement was made with Mr. A. POMPLITZ of Baltimore (since deceased), to build the pipe organ now in use. On Sabbath, the 30th of August, in the same year, it was employed for the first time in the worship of God. Its cost was about \$1,560. It was originally constructed with the key-board in front of the organ, so that the performer might face the pulpit ; but the injudicious and unskillful manner in which this part of the contract was completed, greatly annoyed the choir. It was so high that the organist could not see the pulpit, and so large as to occupy room much needed by the singers. It was therefore resolved that the mechanical action should be altered, and the

key-board arranged, as it now is, within the organ. This involved an additional expense of several hundred dollars.

Since the introduction of the pipe organ in 1863, the organists have been, Mrs. LUCY McCOMBS, Mr. CARL GREBE, Rev. HENRY E. LIPPERTT, Mr. VICTOR DEHAM, Miss WRIGHT, and Miss LIZZIE SHANNON.

The hymn book in use in this church forty years ago, was that authorized by the General Assembly in 1830, and styled Psalms and Hymns, adapted to public worship. Our late book styled, Psalms and Hymns adapted to social, private and public worship, was authorized by the Assembly in 1842, and in the succeeding year, perhaps, it was introduced into this church and continued to be used until November, 1874, when the new Presbyterian Hymnal, prepared by Rev. JOSEPH DURYEA, D. D., was adopted.

It is to be regretted that the date at which the Sabbath school of this church was established cannot be accurately determined. It was long anterior to the organization of the church, and it must have been before 1826. Mr. STEPHEN HILL had been appointed architect of the Western Penitentiary, but before much progress had been made he was called to other service. He accordingly resigned his position here in 1819, but his son, Mr. JOHN A. HILL, also employed upon the aforementioned institution, remained in Allegheny. Though somewhat lofty in his bearing, he appears to have been a Christian man of active habits, and generous impulses. Gathering the children and youth together in the old frame church, he provided them with teachers, and organized the first Sabbath school ever held in Allegheny. This must have been at some period between 1820 and 1826, for in the summer of the latter year, the Penitentiary was completed and occupied.

That early effort, however, was a very different thing from the Sabbath schools of modern times. The organization, books and instruction was of the most primitive character. The facilities for secular training not being very great, many of the children were unable to read. They must, therefore, be literally taught their A B C's, and, to facilitate this, blocks were provided, on which the letters of the alphabet were distinctly painted. Reaching a grade above these elements, they would use primers or spell-

ing books, and these, with testaments, would constitute the equipment of the school.

We are not able to supply the names of the excellent men who succeeded Mr. HILL in the superintendency of the school. We can only mention a few who have been remembered as active in the work. They are: Mr. JOHN TERODE, a tailor by trade, who lived in Pittsburgh; Mr. ALEXANDER LOGAN, a brother of Miss ELIZA LOGAN, of our church; Mr. BENJAMIN PAGE, the father of Rev. Dr. PAGE, of the Episcopal Church; Mr. JAMES STOCKTON, a son of Rev. JOSEPH STOCKTON; Mr. THOS. BEER, then in the Theological Seminary; Mr. JAMES WILSON, Mr. MATTHIAS MCGONIGLE, Mr. JOHN MORRISON and Mr. ROBERT H. DAVIS; and as lady teachers, Miss ELENOR GRAY, Miss ELIZA LOGAN, Miss MARY IRWIN (now Mrs. ADAIR), Miss MARGARET CAMERON (now Mrs. BEER), Miss SARAH GAZZAM, Miss ELIZA STOCKTON (afterward Mrs. LOTHROP), Mrs. MARGARET GEORGE, Miss SARAH HANNEN (now Mrs. BLAKE), Miss JANE COCHRAN (now Mrs. LECKY), Miss SARAH COCHRAN (now Mrs. MCGONIGLE), and Miss MARY ANDERSON.

We now pass on, however, to times of which we have definite record. In the month of October, 1830, a meeting was held in the frame church to organize a Sabbath School Association for the city. PHILIP MOWRY, Esq., father of R. B. MOWRY, M. D., JOHN HANNEN and JOHNSTON LECKY were appointed to draft a constitution. The meeting convened again in a few days, but the representatives of the various congregations were unable to agree on the document submitted, and the meeting adjourned, with the understanding that it would be at once re-organized. This was accordingly done, with Rev. JOSEPH STOCKTON in the chair, and those who were present proceeded to form the "Sabbath School Association of the First Presbyterian Church of Allegheny." Its original officers were Rev. JOSEPH STOCKTON, President; Mr. JOHNSTON LECKY, Secretary; Mr. JOHN HANNEN, Treasurer; Managers, Messrs. ALEXANDER SEMPLE, WM. F. CLARK, ABRAHAM B. POLLOCK, THOS. A. CAROTHERS, JAMES BROWN, ROBERT McELHENY, ALEXANDER B. BROWN and JAMES MCKAIN. This was the commencement of the Sabbath School Board, whose monthly meetings you still hear announced. It had its anniversa-

ries, its annual reports, its collectors in the various wards, and its appointments of superintendents and teachers, as at present. At one time it recommended the verse-a-day system, and suggested that the verses be published weekly in the *Christian Herald*. This was the plan of a golden text, but for each day of the week.

The Sabbath school work was prosecuted for several years by this association with great vigor. At one time there were no less than nine schools sustained by its fostering care. Nor is this incredible, when you consider that it was the strongest and most efficient church in the town, that nearly the whole population was accessible, that valuable assistance could be had from the students of the Theological Seminary, and that rooms for the accommodation of these schools were often secured at a nominal cost.

One of these schools was held in the northern part of the city, in what was known as the Lecky school house. It was located on the west side of Federal street, a little below Samson street. Messrs. GRUBBS and ALEXANDER had charge of it. It was commenced in 1831, and united with the school in the church in 1839.

In 1830 a building known as Stewart's school house stood on South Diamond street, about one hundred feet west of Union avenue. In one of its rooms, another of these Sabbath schools was held. Messrs. LOYAL YOUNG and JOSEPH KERR, then in the Theological Seminary, were superintendents of it, assisted by Mr. JOHN GRUBBS. Mr. HENDERSON E. DAVIS was a teacher.

Another of these schools was in the vicinity of the Aqueduct, and was intended to accommodate the children of operatives in the Hope cotton factory, which then stood on the bank of the canal. It was organized in 1831, and discontinued in 1839. Messrs. TOTTEN, McJUNKIN, GARDINER, ALEXANDER, McDONALD, CLARK, WRIGHT and ALFRED NEVIN, had charge of it in succession.

Another school was in Garrett's Fields, as the portion of the Third ward, east of the Park, was then called. For a time it was in much need of a suitable room, and the Board seriously thought of erecting a building. But in the spring of 1833 a portion of the old frame church was removed to the corner of First and East streets, at a cost of \$142.79, and the school was soon comfortably established in it. Messrs. JOHN CLOUD, M. McGON-

IGLE, MARSHALL, H. NEWCOMB, JOHN HANNEN, JOSEPH TURNER, ROBERT DAVIS and HENRY HANNEN, M. D., were successively entrusted with the management of it. It was organized in 1831 and discontinued in 1842.

Another school was in the district afterwards known as Manchester. It was held in Jones' school house, which stood to the right of the old Beaver road, a little beyond the present elegant Fifth Ward Public School building. Messrs. ALEXANDER McCANDLESS, SAMUEL HAIR, S. M. WILSON, NATHANIEL M. CRANE, DANIEL E. NEVIN, KERR and WRIGHT were superintendents of it successively. Mr. HENRY IRWIN was at one time a teacher in this school. It was begun in 1831 and discontinued in 1838.

Another school was near the house of GEORGE LIGHTHILL, the same locality in which the gas works now stand. It was called the Fishermen's school. The room in which it met was quite indifferent, and the children it sought to improve were very rude. Mr. ABRAHAM D. POLLOCK had charge of it.

Another school was held on the bank of the Allegheny river, in a building where Mr. BRADLEY'S woolen factory now stands. It was intended to accommodate the children of operatives in the iron works of STEVENS & BISSELL. It was organized in 1833, and discontinued in 1839. Messrs. N. M. CRANE, H. NEWCOMB, SPENCER and CAMERON had charge of it in succession. Mr. JAMES PARK, JR., at one time taught in it.

In 1831 the Penitentiary was made one of the schools under the Association, and the same year it considered the propriety of organizing a school in the poor house, which then stood on the ground now bounded by Franklin street, Allegheny and Pennsylvania avenues and Bidwell street.

As the number of churches increased, the necessity for these various mission schools was greatly diminished. They were regarded by some as interfering with the efforts of churches, and in certain cases, special requests were made that they be discontinued.

It is time, however, to return to the schools held in the church, and long known as schools Nos. 1 and 2. For many years the former of these had two sessions on each Sabbath, the first at nine

o'clock in the morning, being devoted to the study of the Catechism, and the second, at half-past one in the afternoon, to the Scriptures. Accurate memorizing was much more practiced than at the present day. The two answers to the Catechism, were, of course, to be committed to memory, and the *rule* was, that nothing less should be expected in regard to the Scripture lesson for the day. The hymn, class, question and library books were those published by the American Sunday School Union. No very particular attention was given to the cultivation of music, and the possibility of manufacturing a portable organ, adapted to Sabbath schools, had not, so far as we know, then entered the mind of the inventor. Any special interest which teachers felt in their work, would manifest itself in their agreeing to remaining at the close of the second session, to spend some twenty minutes in prayer, for the blessing of GOD upon the labors of the day.

In October, 1846, an effort was made to form a school of colored children, in the third room of the basement. It was provided with superintendent, teachers and books, but it never attained to such a size as to justify its continuance as a separate organization, and, after a year or two under Mr. JOHN IRWIN, as superintendent, it was consolidated with the principal school.

The superintendents of the school No. 1 since 1830, have been, Messrs. JOHN HANNEN, JOHN NEWTON (now Rev. Dr. NEWTON, of India), WM. GRAY, HARVEY NEWCOMB, WM. MCCOMBS, DAVID WAGGONER, JAMES MCKAIN, JOHN D. BAIRD, Hon. ROBERT C. GRIER, DAVID HUNT, THEO. H. NEVIN, ELLIOT E. SWIFT, ROBERT DAVIS, THEO. H. NEVIN, a second time, ALEXANDER CAMERON, JAMES SCHOONMAKER, JAMES M. BURCHFIELD, JOHN C. MCCOMBS, and OLIVER L. MILLER, M. D.

In the infant department, commencing with our present superintendent, Mr. JOHN S. SLAGLE, and running back to its organization, we have had, Mr. JOHN C. MCCOMBS, Mr. WM. G. JOHNSTON, Mr. A. CAMERON, Mr. ROBERT P. NEVIN, Mr. JOHN IRWIN, JR., Mrs. JANE HOGE, Mr. HILL, Mr. JAMES MCKAIN, Mr. R. H. DAVIS, Miss ANN WALLACE, and Mrs. ELIZABETH P. HALSEY, under whom it was formed in the frame meeting house in 1831.

Twenty years ago the superintendent of the mission school, main-

tained for many years in the Third ward, was Mr. ROBERT DAVIS. From that time onward we have had Messrs. ANDREW D. SIMPSON, JAMES M. BURCHFIELD, JOHN B. SHERIFF, JOHN A. WHITE, JOHN GLENN, and J. LINDSAY GRIER.

The monthly meetings of the Sabbath School Board continued to be held until 1848, when they appear to have been discontinued, and for thirteen years we are without their valuable records. In 1861 the Board re-organized, and from that year its meetings have been regularly held on the second Monday of each month.

There is no one, however, to whom this school has been more indebted than to Mr. ROBERT H. DAVIS. He has been connected with it in various capacities for thirty-five continuous years, and for a large portion of this period, he has been librarian, an office requiring constancy in attendance, as well as tact in management. So indispensibly necessary did his presence become, that a session of the school would have seemed a failure without him. Among many successive teachers, there are none who do not remember him, and associate his name with the library. He also kept a weekly record of weather, visitors, new scholars, losses by death, etc. It is much to be regretted that this valuable record cannot now be found.

This church has always been loyal to the doctrine, government, and discipline of the Presbyterian Church. For, even though planted in Western Pennsylvania, where it has been supposed that a good type of Presbyterianism prevails, its record might have been of a very different character. Through the incautious calling of an unsound teacher to the pastoral office, the faith of the people in the doctrines of the Westminster Confession might have been undermined. But we do not think that it has been so. The doctrines of grace have been fearlessly proclaimed, and in the administration of ordinances she has adhered to "the book." What the superior ecclesiastical courts have recommended, in her own poor way she has sought to do.

She has also been efficient in the work of church extension, in and around our city. Her pastor and one of her elders, Mr. JOHN S. SLAGLE, have been for many years on the committee for this department in the Presbytery. And with such vigor has the good work been pressed, that, it has seemed to some as though we

were going in advance of actual needs. To these new enterprises, this church has cheerfully given both means and members. Persons who were once in her communion are found in the eldership of many of these younger churches. When the North Church was formed in 1863, Messrs. ROBERT DAVIS and JOHN MILLER were made elders; and the same was true of Messrs. A. NELSON BURCHFIELD and ANDREW JOHNSTON, when the church of Millvale was formed in August, 1869.

When Bellevue was organized in January, 1871, Mr. JOHN MORRISON was chosen to this office. And besides individuals and families, she has given her contributions and her prayers to these new enterprises.

She has always been faithful, too, in meeting her financial obligations to her pastors. She has conformed to the highest type of commercial promptness in this regard. We have sometimes thought that this was due in part to the example of Mr. JOHN IRWIN, SR., who filled for many years the office of treasurer in this church. At 9 o'clock, on the first Monday of each quarter, on his way to his office in Pittsburgh, he would call at the dwelling of ELISHA P. SWIFT. The children of the pastor would hear his vigorous tread and familiar voice in the hall above, and they would say, "It is Mr. IRWIN. It must be the first Monday of the quarter." It was as certain that he would be there with his check, as any event of a similar nature could be. And a promptness approximating this has been discovered by the successive treasurers of this church from that day to this. They may have suffered in their own financial interests, and the trustees may have been perplexed by the delinquencies of a portion of the people, but the church's obligations to her pastors have been always met.

She has been forward, too, to co-operate in all benevolent schemes for the moral and social improvement of the poor and neglected. For many years this church has been the place of meeting for the Relief Society, the Tract Society, and the Bible Society of this city. In each of these organizations and in the Board of the Orphans' Asylum, and in the temperance movements of the day, the ladies of this congregation have been well represented.

From this history several lessons may be derived.

1st. It is no ground for discouragement when a church is small. The LORD has kindly provided that it shall not always be so. Development and growth is a law of her being.

Once the Presbyterian element was very feeble upon this ground. The people were few, scattered, unorganized. They labored under one discouragement, which would not have been experienced had they been ten miles from the city of Pittsburgh. In that case, the organization would have been effected much sooner. There were attractions drawing those who could conveniently go, to the churches of our sister city. We do not think the organization here, was obtained as early as it should have been. The period during which Allegheny remained as a mere out-post—a preaching station, was far too long. At least, we would so decide, in the light of modern church extension movements. Still, the work was begun, and behold “what GOD hath wrought.” The feeble has become strong. Six Presbyterian Churches, some larger and others smaller, are now working for the Master, on the territory, where fifty years ago, there was no organization. Let us not then “despise the day of small things,” nor doubt the wisdom of laying early the foundations of the church we love.

2d. Time brings its changes to congregations. Our record in this regard is not unlike that of most other churches. A portion of our families have been characterized by great stability. They are dwelling in the same localities, worshiping in the same church, and perhaps, occupying the same pews as twenty or thirty years ago. But such families are in the small minority, and of the remainder it may be said, as of the people in the SAVIOUR’S time, that they have been “coming and going.” The additions to the church are announced at stated times. But might not some valuable purpose be subserved by doing the same, with dismissals and losses by death? There are years in which the removals will almost equal the accessions. What a very great change has occurred in the membership of this church, since its present pastor entered upon his work. In its eldership of nine, there is but one to-day who was in it fifteen years ago. And families that were in it then, are now scattered north and south, east and west, over this broad land.

The lesson from all this is, that we are pilgrims and strangers. We have no continuing city nor abiding place. Well would it be if we were moved to seek "a city that hath foundations, whose maker and builder is GOD."

3d. The labors of the fathers should operate as a stimulus to us. We must not suppose that they were strangers to trial. Of their discouragements we have not been able to speak particularly, in taking this hasty review; suffice it to say that they had dark times—very dark—when they were almost ready to give up. There they were, a mere handful of people, struggling in 1833 and 1834 with a debt, apparently out of all proportion to their ability. And yet, these hours of anxious thought have not been recorded.

There is a sense in which those noble men and women bore those burdens for us. They were providing the foundation on which we have been building. They had an unshaken confidence in the Mediator. They believed that the succession of faithful laborers would be maintained, and that when they had passed away, others would be raised up to complete the work. Their motto was: "The LORD will provide."

And shall we disappoint these expectations? Shall we enter into their labors and be listless and languid? Shall we seem incapable of appreciating all their toil and trial? As often as we travel over these precious memories of earlier times, let it be to secure something more than a mere transient gratification. Let it be to obtain a powerful stimulus to our faith and zeal.

4th. The best of men are soon forgotten. It is sad to see how soon the recollections of prominent persons in the church fade from our memories.

Take the men who were active forty years ago—JOHN IRWIN, JOHN HANNEN, ROBERT C. GRIER, and a score of others, who acted well their several parts as elders, deacons, trustees, Sabbath school teachers, and leaders in sacred song. Their presence seemed indispensable to the very existence of the church, then. And yet how little do we hear of them now. How treacherous are our memories. And then, around us, a new generation has grown up, to whom these men appear very much as those who lived one hundred years ago.

Blessed be GOD, there is a record on high. Away from earth,

where all is transient and fading, there is a history of this church, far more accurate and complete than we have been able to present. Do not look, then, for the reward of your fidelity to CHRIST and his cause, in the prominence to be given to you in the histories of time. Remember that the LORD sees, and that he "will render unto every man according to his works."

5. The record of this church should strengthen our attachment to her. She is "the mother of us all"—of all who worship here, and of all the Presbyterian Churches of our city.

Her history may not, indeed, be full of thrilling interest. We may not be able to say that there are chapters which read like a romance. For she has been content these many years, to pursue the even tenor of her way, with no unseemly effort to attract the public gaze. She has been willing quietly to do the Master's work in the Master's appointed way. And yet she has a history very precious to many of you. It is a history, on every page of which, there are names like household words. And, if we are to love the whole blood-bought church of God, surely we are to love that particular organization in which our fathers have worshiped, and under the operation of whose ordinances our friends and kindred have been prepared for Heaven. And it is no excessive devotion when we love it with a more intense affection than we cherish toward the church at large.

It would be well, indeed, if the histories of to-day would beget within the people everywhere the feeling which led the Psalmist to say, "Thy servants take pleasure in her stones and favor the dust thereof." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

APPENDIX.

A HISTORY OF THE GROUND ON THE CORNER OF ARCH AND SOUTH DIAMOND STREETS, BELONGING TO THE FIRST PRESBYTERIAN CHURCH OF ALLEGHENY.

The Supreme Executive Council of Pennsylvania, granted by patent to PETER MANNIE, formerly of Philadelphia, but then of Westmoreland county, Pa., the following named lots in the reserved tract opposite Pittsburgh, on the Allegheny and Ohio rivers, to-wit: In Alleghenytown, numbered in the general draught, thus:

In-lots, No. 52, 45, 46 and 47.

Out-lots, No. 16, 17, 18 and 19.

The whole eight lots conveyed September 6th, 1794, by P. MANNIE'S attorney in fact, WILLIAM TURNBULL, to WILLIAM HENRY BEAUMONT, per deed recorded April 26, 1836, in vol. 50, page 429, for the consideration of two hundred pounds.

The in-lots, 45, 46 and 47, were the first three lots in the square south of the church. The dividing lines between them ran from Arch street to Sherman avenue.

The out-lots No. 16, 17, 18 and 19, containing about forty acres, were on the Ohio river, in the locality where the old paper mill of the late JAMES HOWARD stood.

WILLIAM HENRY BEAUMONT, per deed of September 15, 1796, recorded in vol. 5, page 553, January 13, 1797, sold to GEORGE ROBINSON, of Pittsburgh, for the sum of two hundred and fifty pounds, *in-lots* 52 and 45 with *out-lots* 16 and 17.

GEORGE ROBINSON and his wife, MARY, per deed recorded August 9, 1816, in vol. 20, page 434, sold lot No. 52 to HUGH DAVIS, for the sum of two hundred and forty-five dollars and twenty-five cents. Deed dated April 29, 1816.

HUGH DAVIS sold said lot No. 52 to LUDWICK COPP, per deed of June 5, 1818, recorded February 16, 1819, for eighteen hundred dollars. See vol. 26, page 66.

LUDWICK COPP sold No. 52 to ROBERT THOMPSON and WILLIAM CARLISLE April 1, 1831, per deed recorded April 2, 1831, in vol. 41, page 176, for twenty-one hundred dollars.

Lot No. 52.—ROBERT THOMPSON and WILLIAM CARLISLE, with MARY, his wife, sold to JOHN IRWIN and THOMAS SAMPLE, per deed, dated April 26, 1836, recorded in vol. 50, page 429, the lower half of said lot, being sixty feet on Gay alley, and extending northwardly along Beaver street one hundred and twenty feet. Consideration, one dollar (\$1.00).

Lot No. 51.—Sold, or granted (by patent) by the Supreme Executive Council of the Commonwealth of Pennsylvania to JAMES O'HARA, and patent enrolled in the rolls of office in Patent Book No. 12, page 492.

Said No. 51 was sold by JAMES ROSS, JAMES R. BUTLER, D. S. SCULLY and HARMAR DENNY, executors of JAMES O'HARA, by deed, February 2, 1832, to JOHN IRWIN, rope maker, and THOS. SAMPLE, tanner, of Alleghenytown, said deed recorded May 5, 1832, in vol. 43, page 116. Consideration, two thousand dollars (\$2,000).

Lot No. 51.—JOHN IRWIN and wife, with THOS. SAMPLE and his wife, by deed, recorded July 23, 1834. Consideration, one dollar (\$1.00). Conveyed to ROBERT THOMPSON and WILLIAM CARLISLE, the upper half of this lot No. 51; said upper half fronting on Ohio street sixty (60) feet, and extending southwardly along west side of lot No. 52 a distance of one hundred and twenty (120) feet. Witnesses to deed, J. F. HALSEY and R. A. CAMPBELL.

JOHN IRWIN and THOS. SAMPLE, with their wives, per deed recorded August 23, 1838, in vol. 55, page 459, conveyed to "The trustees of the First Presbyterian Congregation of Allegheny, heirs and assigns, and their successors, those two certain lots," being the southern half of Nos. 52 and 51, the two together being one hundred and twenty feet on Beaver street and one hundred and twenty feet on Gay alley. "The said lots having been originally purchased by parties of the first part in trust for said corporation." Consideration, five dollars. Deed witnessed by WM. GRAHAM and REBECCA MACURDY.

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